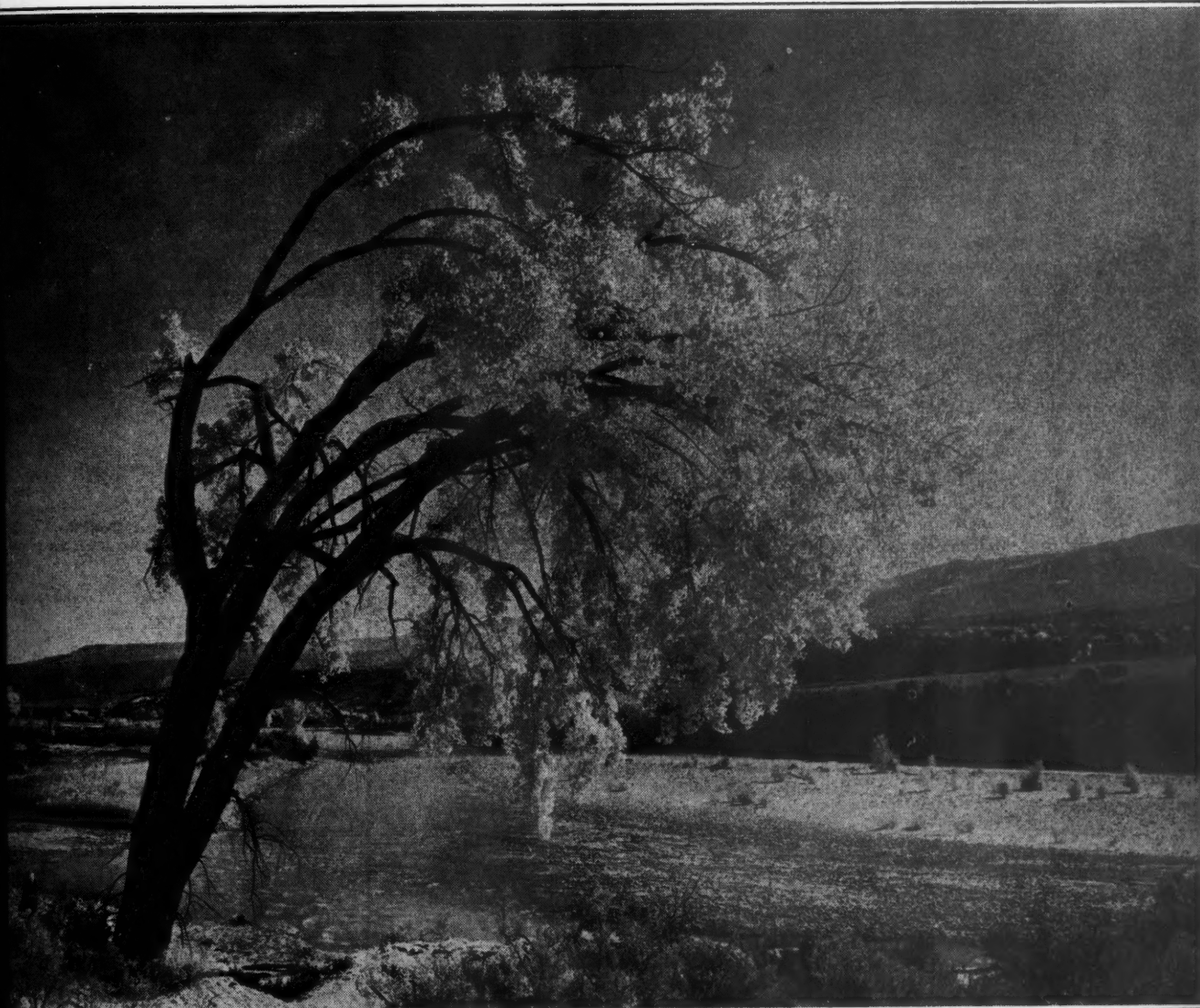


THE DEFENDER



**Ecclesiastical Radicals
That Air Force Manual
Jesus Was Not Forsaken**

— For Cover Story see page 32

April 1960

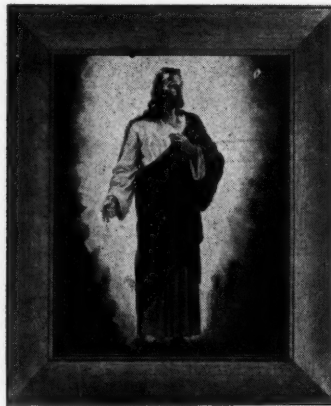
They Came to Jesus

In the crowds that gathered round Him
Multitudes were sick and weary,
And they came with all their burdens,
Came to Jesus Christ the Saviour,
From their haunts of sin and sorrow,
With their leprosy and blindness,
Lame and halt, they came to see Him,
For they knew that He would heal them,
He would free them from their bondage
And would fill their hearts with gladness.

Some were cripples, some with palsy,
Others deaf and dumb approached Him,
All expecting Him to heal them,
And He never disappointed.
Though incurable and helpless,
Never did He fail them, never,
But He met them and He healed them,
Took away their pain and sorrow,
Sent them on their way rejoicing,
Jesus Christ the Great Physician.

They had heard of His compassion,
So they came from ev'ry quarter,
Rich and poor, the high and lowly,
With their trials and tribulations,
Caring not for those who mocked them,
Knowing He alone could help them,
Drive away the evil spirits
And undo the chains that bound them;
He could lift their heavy burdens,
Send them on their way rejoicing.

So they came in faith, believing,
Knowing He could save the dying,
Raise to life a son, a daughter,
Or a dear departed brother.
He could walk upon the water,
Calm the storm and take them safely
To their haven thro' the darkness.
Were they hungry, He could feed them.
He could fill their net with fishes,
Till they marvelled at the wonder.



OSWALD
J. SMITH

He a man? No man had ever
Wrought such miracles among them;
He was God, the great Creator,
Prince of Peace and Lord of Heaven,
The Almighty, Christ the Saviour,
While the form of man assuming
Everlasting, never ending.
Tho' they killed Him yet He triumphed,
Rose as King of kings eternal;
Now He lives and lives forever.

Sinner, seek Him, He will save you,
For His power and love, unchanging,
Still avails for those who trust Him,
And who come in faith, believing,
Turning from all human merit
And from works that cannot aid them,
Trusting Him for their salvation,
He who died to make atonement,
Jesus Christ the world's Redeemer —
Come, receive the Lord of Glory.

Views From Our Readers

To the Editor:

May I, in all sincerity, congratulate you upon the very splendid work which you have done, and are doing, as well as upon the continued improvement and excellence of *The Defender Magazine*.

S.P.S.
South Colby, Wash.

To the Editor:

I just got through reading your magazine, and again I found it tops. You are doing a wonderful work.

J.E.B.
Everson, Wash.

To the Editor:

I have gone through the latest issue of *The Defender* and know that every article will be most helpful for our native Christians. Our church workers here in India enjoy reading the truths contained in your publication.

D.M.N.
Colachel, India

To the Editor:

The February *Defender* came this morning. Never have I received one that pleased me more. I wish I could supply one in every home in my town.

M.H.
Richmond, Mich.

To the Editor:

I enjoy everything in *The Defender* with the exception of a recent article by Dr. Paul B. Smith wherein he defended television.

M.C.
Kansas City, Mo.

To the Editor:

I haven't words to tell what *The Defender* has meant to me during the many years it has come into my home.

K.R.
Lincoln, Kansas

To the Editor:

My husband, who has not been too well and has much time for study, reads *The Defender* from cover to cover and thinks the articles written are so inspiring and true to God's word and teaching therein.

C.E.S.
Shermansdale, Pa.

To the Editor:

We appreciate *The Defender* more all the time. There are so many wonderful articles and rich information.

P.B.
Aberdeen, Idaho

To the Editor:

It gives us great pleasure to renew our subscription to that battle-scarred magazine, *The Defender*. It is well-named as it has defended the cause of Christ from the very first.

W.B.B.
Peoria, Illinois

To the Editor:

I just couldn't get along without *The Defender*!

N.S.
Weatherford, Texas

The Defender

"A word fitly spoken is like

APPLES OF GOLD

in pictures of silver." Proverbs 25:11

WE WERE MADE to soar like eagles;
let us not scratch like sparrows.

—Jan Smuts

†

If you have knowledge, let others
light their candles by it.

—Thomas Fuller

†

What do we live for if not to make
the world less difficult for each other.

—George Eliot

†

Fools can make money. It takes a
wise man to know how to spend it.

†

If wrinkles must be written upon our
brows, let them not be written upon our
hearts. The spirit must never grow old.

—James A. Garfield

†

In every soul is deposited the germ
of a great future.

†

I will speak ill of no man, not even
in the matter of truth, but rather ex-
cuse the faults I hear, and upon proper
occasions speak all the good I know of
everybody.

—Benjamin Franklin

†

Common gossip is a symptom of an
empty mind and a carrion loving heart.

—Dean Dutton

†

Live the sweet life. Keep right with
God. Think great thoughts. Be strong.
Think thoughts of strength, beauty, love,
courage, and the power of a fine per-
sonality will grow and develop.

†

It is not more preaching that is need-
ed, but more gospel in the lives of Chris-
tians.

†

People with much to do are rarely
in trouble. It is the vacant, tumbledown
minds that cause unhappiness to them-
selves and to others.

†

When looking for faults, use a mir-
ror, not a telescope.

April 1960

To be seventy years young is some-
times far more cheerful and hopeful
than to be forty years old.

—Oliver Wendell Holmes

†

Faith never looks to circumstances,
but trods onward with its steadfast gaze
on Christ.

†

Faith is not believing that God can;
it is knowing that He will.

†

Much may be known of a man's char-
acter by what excites his laughter.

†

The pleasures of sin are "for a sea-
son," but its wages are for eternity.

†

The difference between a stumbling
block and a stepping stone is what you
make it.

†

God calls men when they are busy;
Satan when they are idle.

†

Say not that this or that came to
thwart you. It came only to test you.

†

Difficulties afford a platform upon
which the Lord can display His power.

†

Worry is the advance interest you
pay on troubles that seldom come.

†

The easiest thing to find is fault and
the hardest thing to keep is still.

†

A sharp tongue is no indication of a
keen mind.

†

A lot of people spend six days sowing
wild oats, then go to church on Sunday
praying for crop failure.

†

Some folks who are inclined to criti-
cize their neighbor would do well to
step aside and watch themselves go by.

THE DEFENDER



Bransford Carney, Editor
Wm. T. Watson, Associate Editor
M. L. Flowers, Business Manager
Carl Lassman, Production Manager

April 1960 Volume 34, No. 12

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GERALD B. WINROD, D.D., FOUNDER



(Photo courtesy Three Lions, Inc.)

JESUS WAS NOT FORSAKEN!

George M. Lamsa, D.D.

New York, New York

Editor's Note: As a lad at his mother's knee, deep in the mountain fastness of Iraq, Dr. George M. Lamsa was taught the language our Lord and His disciples spoke ... Aramaic.

The community or nation from which Dr. Lamsa came is the only one in the world that has retained this tongue. Their Bible, the Peshitta, has existed throught the centuries ... and it remained for this noted scholar to translate the entire sixty-six books into English.

Unless otherwise designated, all passages of Scripture quoted in this article are taken from Dr. Lamsa's translation.

"And about the ninth hour, Jesus cried out with a loud voice and said,

4

Eli, Eli, lemana shabakthani! which means, My God, My God, for this I was kept! (This was my destiny for which I was born.)" Matthew 27:46

ELI, ELI, lemana shabakthani! which means, My God, My God, for this I was spared! It was a feeble cry which came from the lips of a dying Man.

The heavy punishment inflicted on Jesus, the thirst and the loss of blood had weakened the strong and healthy body which for years had withstood the rigor of the climate, hunger, thirst and other difficulties.

In this last hour of agony, intense thirst and suffering, Jesus' words were so weak that the people who stood near the cross could hardly understand them.

And even His enemies, who stood close to Him, thought He was calling on the Prophet Elijah for help. This is because the name of Elijah, Aramaic *Elia*, is close to *Eli*, My God. They said, let us see if Elijah will come to save Him.

None of the men who stood near the cross watching Jesus dying ever said that His cry was one of despair; nor the cry of a man who had been deserted and betrayed; nor the cry of a man who had lost faith in the cause for which he had dedicated his life.

No, no one who was standing on the historic hill of Golgotha accused Jesus of weakening. No one said, at last God has deserted Him. But they said He has trusted in God, let Him deliver Him.

The Defender

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Had Jesus in this last hour said that God had forsaken Him, the Jews would have used His saying against Him. They would have taken it as a confession that He was a blasphemer and therefore, God had deserted Him in His darkest hour; because God never forsakes the righteous, but He may forsake the sinners.

A Prophesied Event

This is not all. Had Jesus' cry meant forsaking, He not only would have destroyed the faith of His disciples and followers, but would have also contradicted His own teaching, the very assurance which He had given to His disciples, and the very cause for which He was dying.

On the other hand, judgment and death on the cross did not come upon Jesus suddenly. On many occasions He had told His disciples that He would die on the cross and rise again; they had heard Him saying, "You will leave me alone; and yet I am never alone because the Father is with me." (John 16:32)

They had heard him saying that he and God were One. Moreover, the Jews had heard Him telling Pilate, "For this I was born." Which means I came to die for the sake of the truth; so that the world may know God and walk in His way.

How is it that the European translators of the Bible in the 17th Century A.D., who were thousands of miles from Palestine, and who could not speak Aramaic, knew more about Jesus' cry on the cross than the Jews who spoke Aramaic and stood near the cross watching Him die?

And how is it that Peter, John and other disciples and followers of Jesus never commented on these ominous words? Indeed, had Jesus meant desertion they would have commented on it, because such a statement, or even such a thought, was contrary to all that Jesus had preached and taught.

The apostles did not comment on these last words simply because they knew what Jesus meant in their Galilean dialect, or northern Aramaic.

Jesus' disciples and His followers knew that these precious words were uttered for them in order to strengthen their faith in Him and to remind them that He had to die on the cross and that the prophecies had to be fulfilled.

Moreover, they knew had He meant forsaken, He would have used the Aramaic word *taa tani*, which means forsaken.

Indeed, Jesus could have asked a legion of angels to come down from

heaven to deliver Him; but He wanted to drink from the bitter cup so that He might fulfill the prophecies and trod a new way, the way of meekness, gentleness and forgiveness, and to redeem mankind with His precious blood which poured on the cross and on the green grass.

A Study In Aramaic

The Aramaic word *shabakthani* is derived from *shabak* which means to keep, to allow, to spare, to leave and to forgive. The meaning of this word, like the meanings of many other Aramaic words, is determined by the context.

For example, *shabak li*, which means, allow me. Saul killed all males, but he *shabak*, spared the women, *shabaklan khoben*, forgive us our trespasses.

Shabak li lakhma, keep me some bread. Even today, in Aramaic, we still say, God has kept us, or spared us for this cause, or for this mission, or for this destiny.

The Aramaic text reads *lemana* which, in the vernacular speech is *lemodi*, that is, for what a thing, or for this thing. When we use this word meaning why, we add another word *mitol*, *mitol lemana*, which would mean why.

The Gospels tell us that in Gethsemane Jesus placed His life and His future in the hands of God His Father, with secure confidence of ultimate victory over death, the cross and sin.

During that crucial hour of prayer and decision, He was willing to drink the bitter cup because it was the will of God. In those dark hours He said, "O my Father, if this cup cannot pass, and if I must drink it, let it be according to thy will." (Matthew 26:42)

In other words, Jesus surrendered His will to do the will of God, with ultimate confidence of victory.

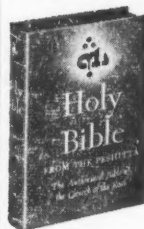
Paul says, "Even when he was clothed in the flesh, he offered prayers and supplications, with vehement cries and tears, to him who was able to save him from death; and verily he was heard." (Hebrews 5:7)

After His resurrection, Jesus upbraided the two disciples who were on their way to Emmaus, saying, "O dull-minded and heavy-hearted, slow to believe all that the prophets have spoken; did not Christ have to suffer all these things in order to enter into his glory?" (Luke 24:25-26)

Indeed Jesus' rejection, judgment and death on the cross were foretold by Isaiah centuries ago. Death on the cross was the only means of salvation and the only way to reveal God's love towards His children.

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15 Woe to them who act perversely to hide their counsel from the LORD; and their works are in the dark, and they say, Who sees us? And, Who knows what we do corruptly?

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"For God so loved the world that he even gave his only begotten Son, so that whoever believes in Him should not perish, but have eternal life." (John 3:16)

Eastern Beliefs

In the East from the time of the inception of Christianity to the present day, we believe that God was with Jesus in the womb, on the cross and in the grave. Jesus' deity and His humanity were inseparable.

Of course, we believe God let Jesus suffer on the cross and die the death of a malefactor for the sake of our sins. That is to say, God did not interfere with the punishment and suffering which were inflicted on the humanity of Jesus.

No, God was with Him on the cross and even nature shared in this great

human tragedy, the sun and the stars refused to shine.

The Eastern Christians have always believed that Jesus suffered as a man and died as a man, and God was in Him, but God neither suffered nor died nor was buried nor deserted Him.

As we have said, Jesus knew that God was with Him, that is why in His last cry He said, "O my Father, into thy hands I commit my spirit." The Scriptures tell us that God does not forsake the righteous nor does He forsake those who trust in Him.

Indeed, Jesus died with the secure confidence that He was to rise again triumphantly. This is because He knew God was with Him, and His suffering and death were not in vain, but the only means of salvation of the world from sin and evil forces.

Invariably, every man and every woman has a destiny in this life. We all suffer but we suffer for a cause; for a new lesson in life and for rich experiences which guide us in the future.

Jesus' suffering was not in vain; it was a victory over death and evil forces; the sinister death which every Jew dreaded.

Jesus, with His death on the cross, was to demonstrate once for all that life is eternal and indestructible, because God is indestructible; and that man is a child of God created in His own image and likeness.

Prior to Jesus' death, death was looked upon as an end. All those who died were cut off from God forever. Jesus had to prove that this ancient concept was wrong, and therefore He had to become an example of a new life — life eternal.

The Triumphant Christ

As we have said, Jesus' cry was not a cry of despair but a triumphant cry, because He had fulfilled his mission with positive faith in God His Father, and had triumphed over death and the grave.

The grave of Jesus is the only empty grave, and his body did not see corruption, because God was with him.

Millions of Christians in the western world are disappointed and bewildered on Good Friday when they are told that Jesus was forsaken on the cross. They are confused because, during the whole year they are taught that Jesus is the Son of God and that He and God are One.

Moreover, in the mission field, Moslems, Hindus and people of other faiths have used this verse against the divinity of Jesus. I remember Moslems telling the European missionary that, "Your Bible itself states that God forsook Him." If He was God, how could He have forsaken Himself?

I pray God that the new rendition of the words on the cross will help the Christians to have faith in the divinity of Jesus, His Messiahship and the triumphant victory He won on the cross.

Such a belief will give us more strength during our trials and sufferings and will bring God closer to our hearts in the time when we need Him most.



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April 1960

Scanning the Headlines

"The Defender Views the News"

Has Communism Invaded The Religious Field?

The quick and unjustified surrender of the Air Force and Defense Department to the demands of the National Council of the Churches of Christ in the U.S.A. that the Air Force manual be withdrawn because of its references to "Communism in religion," leaves the question of the truth of the manual's statements up in the air.

The Communists *have* infiltrated and they are using religion as a most effective cover. The manual's statements are true, and point up a serious problem facing the nation. There is no field of activity today where the Communists are more successful with their "peace" and "peaceful coexistence" propaganda.

1. Former FBI agents working under cover in the Communist apparatus have testified to this. Herbert A. Philbrick, for nine years an FBI agent in the all-powerful Pro-4 group, has testified:

"I know that the Communist threat to your church is greater now than at any time in twenty years . . . This is the story of what I know — as much of it as may be revealed — told so that you will realize that subversion in the sanctuary is the most deadly and insidious menace facing America today . . . It is no accident that your church is the number one target of the Communist conspiracy in America today."

2. Former officials of the Communist Party in the United States have testified that the Communists have concentrated upon the churches. Manning Johnson, a former member of the National Committee of the Communist Party, testified before the House Committee on Un-American Activities, July 13 and 14, 1953:

"In the early 1930's the Communists instructed thousands of their members to rejoin their ancestral religious groups and to operate in cells designed to take control of churches for Communist purposes. This method was not only propounded, but was executed with great success among large elements of American church life." He further declared: "The tactic of infiltrating religious organizations was set by the Kremlin . . ." and "This policy was successful, beyond even Communist expectations."

3. Benjamin Gitlow, top official of the Communist Party in the U.S.A., testified July 7, 1953 before the House Committee on Un-American Activities:

"The Russian Communists were the first to exploit ministers of the United States and through them, the church organizations, for the purpose of spreading propaganda in favor of Communist Russia . . . The policy in those days was framed in such a way that the members of the Communist Party could infiltrate church organizations for the purpose of conducting their propaganda among them, for enlisting their support for

Soviet Russia and for the various campaigns in which the Communists were interested."

4. The National Council of Churches, by its General Board, and under the leadership of its official spokesmen, has given prestige to the Communists.

Metropolitan Nicolai, second ranking churchman of the Russian Orthodox Church, was brought to this country in June, 1956 as the official guest of the National Council of Churches, attended the General Board meeting and was ushered around by the National Council of Churches president. Nicolai's tirades against the United States had been published over a period of years in the *Journal of the Moscow Patriarchate*, calling our American soldier boys in Korea "civilized savages" and "American bandits."

A major general of the Soviet Secret Police, Peter Deriabin, identified Nicolai before the Senate Internal Security Subcommittee and also the House Un-American Activities Committee as "an agent of the Soviet secret police of long standing." When being presented to the American people as a great churchman, he preached the Communist line in regard to its current political interests — atomic testings, peaceful coexistence and freedom of religion.

An exchange delegation which earlier went to Moscow, headed by the then president of the National Council of Churches, was feted by Nicolai. Georgi G. Karpov, a major general of the secret police whom Stalin put in charge of all religion and who is retained there today by Khrushchev, entertained the delegation at a sumptuous dinner at the Hotel Metropole.

The "Number One Protestant Defender of Communism," who has infiltrated into the high circles of the church world is Professor Josef L. Hromadka of Prague, Czechoslovakia. He is a member of the central committee, executive committee and Commission of the Churches on International Affairs of the World Council of Churches, whose leaders in the U.S.A. are the same men who lead the National Council of Churches, or the ecumenical movement.

Hromadka, in one of his peace speeches, February 1959, declared: "Communism is no embodiment of evil, no 'murder of souls,' . . . as some people in the West believe. It is our task to demonstrate that this view is mistaken."

The Soviet Embassy in Buenos Aires, Argentina featured Hromadka in their Soviet publication, July, 1958, as one of the great fighters for peace and a winner of the Lenin peace prize. In their commendation of him the Reds said, "He accomplishes a great work in the World Council of Churches."

These leaders of the ecumenical movement and National Council of Churches in the United States are regularly collaborating with Hromadka. February 8 to 12, 1960 in Buenos Aires, Argentina, Hromadka sat together with members of the executive committee. The National Council leaders, included Dr. Eugene Carson Blake, stated clerk of the General Assembly of the United Presbyterian Church in the U.S.A., and Dr. Franklin Clark Fry, president of the United Lutheran Church. We have a case of open "daylight robbery" as Hromadka represents the Reds in the churches.

5. It was the National Council of Churches that sponsored the Fifth World Order Study Conference, Cleveland, Ohio, November 1958. Most of its officials participated. This conference called for the recognition of Red China and her admission to the United Nations, which gave to the Communists an ecclesiastical endorsement of their claims for recognition and their propaganda.

The 5000-word letter that this body, official representa-

The Defender

tives from the denominations in the National Council of Churches, sent to the churches, called for the acceptance of peaceful coexistence with the Communists. This letter followed the pronouncement of the United Presbyterian Church in the U.S.A. at its uniting General Assembly in Pittsburgh, stating that "coexistence with the Soviet Union was compatible with the principles of Christianity."

6. The attack of the Communists on the Un-American Activities Committee of the House of Representatives, demanding its abolition, received ecclesiastical support in an advertisement appearing in the *Washington Post* and *Times Herald* January 7, 1959, declaring "The Un-American Activities Committee should be abolished, not reorganized and expanded," and concluded, "Let us rid ourselves of this agent of weakness and folly."

Among the leaders of the National Council of Churches who signed this demand were Dr. Eugene Carson Blake, Dr. John C. Bennett, Dr. John A. Mackay, Bishop Edgar L. Love, and Dr. Reinhold Niebuhr.

Spectacle

The spectacle of the Secretary of Defense groveling before the National Council of Churches in abject apology raises fundamental questions for both the church and the state. The National Council of Churches, boasting of 38-million members, is so powerful that it can demand and receive immediate withdrawal of an objectionable publication and promises of punishment to the author even though the statements in the manual are true. A Protestant clericalism, drunk with its own power, has demanded suppression rather than the truth and the best interests of the nation.

Never has such a spectacle been seen in the United States of America. A serious threat confronts the country. The National Council of Churches has sought to direct the foreign policy of the government. It now is seeking to change that foreign policy through its peace program, calling for the recognition of Red China.

If the Council can assert its power with such effectiveness over the top officials of our Defense Department, what will it do when the ecumenical movement obtains its one-world church?

We are humiliated to see our responsible government officials bow before such ecclesiastical pressures. Secretary of Defense Thomas Gates has embarrassed us before the world. He should have told the National Council of Churches that the statements in the manual concerning Communism in religion were true and that it was in the interests of the security of the nation that this information be given to the Air Force.

When truth and national security can be summarily brushed aside because an ecclesiastical hierarchy demands it for reasons known to itself, it reveals that this nation has a defense department leadership which is supine and morally weak.

The evidence of the Communist infiltration of the church and their use of religion in their propaganda war is abundant.

The action of the Secretary of Defense in brushing aside the abundance of testimony and bowing servilely to the National Council of Churches merits the disdain of all liberty-loving Christians in the United States.

The spectacle, however, of the Department of Defense surrendering is even more tragic when one realizes that the president of the National Council, Dr. Edwin T. Dahlberg, has been an insistent enemy of the Defense Department.

April 1960

Dahlberg has written a foreword in the new book, "On The Brink," of which Jerome Davis is coauthor. Davis has as long a Communist-front record as anyone. The book follows the party line on coexistence, Red China, West Germany, the Middle East, and other questions.

Dahlberg claims, "Readers of this book will be following the road to freedom," and concerning national defense he declares: "Jerome Davis and General Hester in this volume expose the myths of war and national defense. In this process of de-mythologizing let us forever make clear that the character of war has so changed that it is no longer a thing of nobility but a thing of shame. It has outlived whatever survival value it may have had in the past. Nor does it have freedom value."

It will always be noble for us to fight for the freedom of our country, no matter what the odds or the fierceness of the battle.

For the Secretary of Defense to capitulate to a church organization whose president denounces the "myth" of national defense and ridicules the nobility of the spirit of a Patrick Henry is the height of insult to our integrity as a nation. — *Christian Beacon*

President of ICCC Demands Investigation

A full investigation of communist infiltration into American churches was called for on February 18, 1960 by the President of the International Council of Christian Churches. Dr. Carl McIntire declared that such an investigation "is long overdue and we strenuously object to any punishment or reprisals against those who are responsible for placing this important material in the manual."

Dr. McIntire referred to an Air Force instruction manual under fire from the National Council of Churches due to information it contains concerning communist infiltration in American churches and the National Council of Churches.

"It is to the best interests of all the churches," Dr. McIntire emphasized in Collingswood (New Jersey), that the activity of the communists in the field of religion be exposed and repudiated. The communists, rather than those who expose them, are the ones to be repudiated by God-fearing Americans, while those who expose should be honored."

A member of the executive committee of the American Council of Christian Churches, Dr. McIntire affirmed that "The statements in the Air Force Manual concerning the communist infiltration of the churches are true. The manual is an understatement." He asserted that the U.S. government "cannot leave the communist activity in the field of religion as a privileged sanctuary for the Red."

"We protest the Air Force's withdrawal of this manual under pressures from the National Council of Churches," the religious leader's statement said. "Our Armed Forces should be informed as to the activity of the communists in all fields including religion . . . The National Council, once these questions are raised, should be the first to call, not for suppression, but for a full investigation of all that the communists are doing in the churches."

Dr. McIntire concluded that the "government is not attacking religion nor violating any constitutional guarantee when it deals with the activity of communists in the field of religion."

"Our high officials have been intimidated by religious pressures," the International Council executive ended.

THAT AIR FORCE MANUAL!

A Comprehensive Report By
Internationaletter

ON FEBRUARY 17th the *Washington Post and Times-Herald* (Washington, D.C.), morning newspaper, revealed to capital citizens, and later through wire services, the whole of America, the presence of a U.S. Air Force instruction manual containing passages describing communist infiltration in American churches. The manual named the National Council of the Churches of Christ in the U.S.A. as a main center of communist front activities in Protestant circles.

The ensuing hubbub from National Council officials brought a hurried apology from Secretary of the Air Force Dudley Sharp and Secretary of Defense Thomas Gates, Jr.

It also brought about the withdrawal of the manual and promises for an investigation designed to expose and castigate the knowledgeable individual who penned the offending passages. But the hubbub did not bring, at first, announcement of an investigation to discover the accuracy of the charges.

As the controversy developed, it was discovered that early reports distorted the passages in the manual, lifted some out of context, and gave an impression that the offensive material was skimpy, ill-documented, produced by a group of Americans (among them Edgar Bundy of the Church League of America [see page 12, this *Defender*], M. G. Lowman of the Circuit Riders, and Rev. Billy James Hargis, an evangelist in Tulsa, Oklahoma) who consistently make the National Council of Churches a whipping boy for their minority discontents.

Rev. Hargis and Mr. Lowman had supplied some information for the manual. However, the contents of the section in the document were much more extensive than National Council sources wanted its constituency and the rest of America to know.

Communist Front Records

Some six pages of information named prominent churchmen with communist

front records, including Walter Russell Bowie, Henry J. Cadbury, George Dahl, Frederick C. Grant, and Leroy Waterman. These men were members of the Revision Committee and the Advisory of the National Council which produced the Revised Standard Version of the Bible. They were all affiliated with, as an example, the National Federation for Constitutional Liberties, cited on the Attorney General's list as "subversive and communist."

The Air Force manual also quoted Dr. E. Stanley Jones in his book, "The Choice Before Us:"

"... The statement Communism loses sight of the individual in the mass is obviously not true of a theory that culminates in the words: 'To each according to his needs and from each according to his ability.'

"The fact is as someone has said, 'Communism is the only political theory that really holds the Christian position of absolute equality of every individual.'"

The booklet quoted at length from testimony given before the House Un-American Activities Committee describing use communism has made of churches in other countries and methods used to infiltrate and coerce the church into cooperating with communism.

Churches Not Immune

What government officials and many Americans unrealistically failed to realize during the early days of the controversy is that the church is not a sacred institution to communism.

It provides an easy access to millions of American minds, unsettling those already formed and molding those not yet developed by experience and sound education.

By limiting and suppressing knowledge of communist activity in the church, the government sets aside a privileged area in which fellow travelers, party members, and other ranks of communist workers are free to come and go, spilling their propaganda into

thousands of Christian homes through the country.

Once infiltrated, the church becomes undermined and turned into an instrument for mass brainwashing of unquestioning church members taught for generations to respect and hallow the church and its ministers. Respect and reverence should continue. They should not blind individuals to the threats and realities of communist infiltration and presence in the church.

Acting swiftly after both Secretary Sharp and Secretary Gates apologized to the National Council and withdrew the manual, Dr. Clyde J. Kennedy, Tacoma, Washington president of the American Council of Christian Churches, and Dr. Carl McIntire, Collingswood, New Jersey, president of the International Council of Christian Churches, requested an interview with Secretary Gates to present documents supporting the accuracy of the statements.

Apology Demanded

During a forty minute meeting with the Secretary, the two fundamental church leaders asked him to apologize to the nation for apologizing to the National Council without first determining the truth of the manual information. The churchmen declared to Secretary Gates that "there is a place for such a manual such as the withdrawn pamphlet because the armed forces should be made fully aware of what the communists are doing."

Prior to the meeting, the Hon. Francis Walter, chairman of the House Committee on Un-American Activities, announced an investigation to find out why the manual was withdrawn before its accuracy was established.

In earlier statements before meeting with Secretary Gates, Dr. McIntire had asserted that "The manual is an understatement. We protest the Air Force's withdrawal of this manual under pressures from the National Council of Churches. Our government cannot leave the communist activity in the field of religion as a privileged sanctuary for the Reds... We call for a full investigation of the communist infiltration into the church. It is long overdue... It is to the best interests of all the churches that the activity of the communists in the field of religion be exposed and repudiated."

Accusers Maligned

National Council sources struck back

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with varying degrees of complaint from Dr. Eugene Carson Blake's declaration that "The Air Force manual incident could not have happened except in an atmosphere compounded of ignorance, totalitarian-type thinking, and a willingness to accept as valid wild allegations from irresponsible sources, no matter how often they have been denied and disproved," to Dr. Edwin T. Dahlberg's statement that an investigation should be directed "not toward the Air Force, but toward the apostles of discord fomenting a spirit of dissension and suspicion toward the churches, the colleges and other institutions of the Nation."

Following a much precedented pattern, National Council leadership attempted to avoid the charges by maligning its accusers.

Undergirding manual charges, but not publicly recognized, reports from Formosa pointed up the duplicity of National Council of Churches leadership.

Released prior to the Air Force manual development, the January 29, 1960 edition of *Ecumenical Press Service*, an official organ of the World Council of Churches (with whom the National Council of Churches is affiliated), reported statements made by the National Council of Churches' president, Dr. Edwin Dahlberg, at a meeting of "military, government and missionary leaders during a recent three-day visit to Formosa," which conflicted directly with public statements made to the press during the same visit.

The latter statements, reported in the December 24, 1959 edition of the *China Post*, were made to placate anti-National Council feelings among Chinese pastors and missionaries still shocked by a National Council study conference in 1958 which called for the recognition of Red China and its admittance to the United Nations.

NCC Against Communism, But For Red China!

For the public record, Dr. Dahlberg stated: "The National Council of Churches has repeatedly gone on record as being unalterably opposed to Communism. We are fully aware of its treachery and duplicity and its record in crushing all the human rights and liberties for which we stand."

William Frye, National Council director of information, tried to help his chief by telling the China News Agency that Dr. Dahlberg "had never advocated U.S. recognition of the Chinese regime and did not participate in the Fifth World Order Study Conference in Cleveland." A look at Fifth World Order Study Conference press releases will prove the inaccuracy of the latter part of Frye's assertion. Dr. Dahlberg's com-

WESTERN UNION Telegram

March 1, 1960

**Hon. Francis E. Walter, Chairman
House Committee on Un-American
Activities
Washington, D.C.**

Refusal of leaders of National Council of Churches to accept your invitation to appear before House Committee on Un-American Activities constitutes an affront to Congress and integrity of your Committee.

Their irresponsible attacks upon material in Air Force manual reflect directly upon truth your Committee has presented to Congress concerning communism in religion.

We urge these leaders be subpoenaed and questioned regarding their allegations and denials. Only by resolving this issue before your Committee can Country fortify itself against communist penetration of churches. Security of our country must be paramount. We commend you for your steadfast determination to maintain truth against all pressures.

**Dr. Robert T. Ketcham
Dr. Robert D. Ingle
Dr. I. K. Cross
Dr. W. M. Breckbill
Rev. Lewis Simpkins
Dr. Arthur G. Slaght
Dr. Harland J. O'Dell**

ments before military, government and missionary leaders will disprove the former.

According to *Ecumenical Press Service*, Dr. Dahlberg told the aforementioned group that "My personal conviction regarding this study is that I am in complete agreement with the report. Furthermore I think that years from now we will look back to this as one of the great steps of the Christian Church. I do not think that the National Council of Churches will repudiate the recommendation (to recognize Red China)."

(Editor's Note: According to *Action* magazine, Canada has flatly rejected pressure for diplomatic recognition of Red China. Reasons given were: (1) it would be a blow to nations in the Far East who are resisting communism, (2) Red China's actions in Tibet, Laos and India argue against it, (3) trade would not be helped. The position was stated by Howard Green, Canada's Secretary of External Affairs. It will be an encouragement to most Protestant missionaries in the Far East who are likewise opposed to giving Red China the esteem which would attend recognition by Canada or the U.S.)

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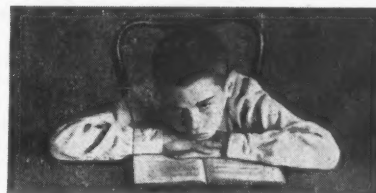
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Ecclesiastical Radicals

A Documented Report on the Infamous Record of the National and World Council of Churches

THE National Council of Churches has been much in the news the past several weeks ... on two fronts. Paradoxically, both stories hit the headlines the same day ... February 18, 1960.

All America is now familiar with the Air Force manual, which reaffirmed what *The Defender* has publicized for years ... the fact that men of the cloth, with a definite pink tinge, are making startling inroads into the religious life of America.

On the same day the First Baptist Church of Wichita, Kansas, recognized as the largest church within the American Baptist Convention, announced that their Board of Deacons had passed a Resolution recommending that said Church withdraw financial support to the Convention because of its affiliation with the National Council of Churches.

A summation of their reasons for withdrawing were listed, in part, as follows:

1. The American Baptist Convention is apparently in full accord with the policies and plans of the National Council of Churches.

2. That the American Baptist Convention supports the ecumenical movement as advocated by the National Council of Churches.

3. That the American Baptist Convention has lost its desire to "serve" the churches — as was originally intended, but now prefers to instruct the American Baptist Churches, and goes to considerable length to influence them toward becoming a greater part of the National Council of Churches.

4. We are not in harmony with the policies of either the National Council of Churches nor the American Baptist Convention.

5. Since, through the Missionary Program of our Unified Budget, we support the American Baptist Convention, who in turn supports the National Council of Churches financially, we feel that we can best protest these policies through the withdrawal of funds that go to the American Baptist Convention, or to any of its affiliated organizations that support it.

On March 9th the congregation voted by an overwhelming majority of five to one to accept the recommendation of their Board of Deacons.

Local news outlets reported that the First Baptist Church of Wichita contributes annually a minimum of \$33,000 to the American Baptist Convention.

The Defender has noted an amazing lack of knowledge on the part of Christian laymen concerning the National Council of Churches. For years a documented report giving the complete history of the organization has been needed.

We are pleased to announce that such a volume is now available and, with the cooperation of the Baptist Bible Tribune of Springfield, Missouri we reproduce below a review of same, as prepared by their Editor, Dr. Noel Smith.

* * *

EVERY DAY, religious editors all over the country get letters asking the question, "Can you send me some information on the National and World Council of Churches? The issue has been growing here for some time, and now it has come to a head."

From now on, we shall know the quick definite answer: Write The Church League of America, Wheaton, Illinois, and tell them to mail you a copy of "Collectivism in the Churches," by Edgar C. Bundy.

Every preacher and editor in the country, including the National Council fellows, should have this book on his shelf with his other reference works which he must consult almost daily.

These 354 pages, including a valuable

bibliography, names of pamphlets, periodicals and reports, and a complete index, is the ablest, most thorough work that has appeared on the subject of the incredible radicalism and downright Communism that infests contemporary ecclesiasticism.

Here are the men; here are the towns, cities and countries; here are book, page, chapter, and verse. In other words, this book is documented.

Here are documents that these men and their organizations have written with, of course, the date on which they were written. Here is the history of the National Council from the day the old Federal Council was formed during the week of December 2-8, 1908.

There is no guesswork here. There are literally scores of footnotes pointing you to the original sources. This is a book by one of the most experienced and matured investigators in the country. Here is an outline of the book:

Chapter 1: The Federal Council is Organized

The author goes back to the planning stages before the turn of the 20th Century and shows how religious leaders with Marxian and Fabian socialistic ideas, which they imported from European training schools, conceived the idea of bringing all the churches together in a united effort to promote socialism under the guise of "religion." Local church groups were propagandized by traveling "salesmen" in preparation for the initial national organizing meeting.

Chapter 2: The Network Is Planned: City, State, Federal, World Councils

Dedicated organizers created a network from the top on down to the cities for promotion of the new gospel. Lobbying in Washington is not overlooked. The Council wants to tell Christians where they can and where they cannot build churches through a so-called "comity" agreement (See the September 1959 *Defender*, page 22).

Chapter 3: How Materialistic Collectivism Replaced Christian Faith

The Council of Churches now claims to speak "the mind of Christ," but the reader will find no basis in the Bible for activities into which the Council enters. Our capitalistic society is attacked by the council leaders. "Cooperation" is the term which they use for the

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The Defender

replacement of Free Enterprise. Vicious attacks are made by the Council spokesmen on historic Christian doctrines. Marxism takes over.

Chapter 4: The Octopus Expands

Some churches begin to resist the Council. Some do not join. Individual churches begin withdrawal from their respective denominations rather than be committed to the Federal Council's program. The State and Local councils in affiliation with the Federal multiply. Federal Council seeks support from wealthy foundations and individuals. The World Council of Churches idea is promulgated.

Chapter 5: How The Federal Council Became The National Council

The Federal Council merges with its affiliated agencies and changes its name. The same radical and left-wing leaders are in the drivers' seats of the new organization. The Communist front record of many are given.

Chapter 6: The Councils and the Government

Here is a startling chapter on the extent to which these left-wing religious radicals have wormed their way into important government posts and, in a number of instances into policy-making positions. Government leaders take their cue from Council pronouncements on Foreign Aid, Immigration, Federal Aid, etc., because they claim to represent multiplied "millions" of voters. Left-wing labor groups back the Council and grant it funds.

Chapter 7: Political Peacemakers

Pacifist preachers try to undermine national defense. Unwilling to take realities into consideration. They call disarmament conferences all over the globe and spend Carnegie millions. The League of Nations is promoted by the Federal Council. Non-violent resistance of Gandhi becomes latest import from India. Taught in the churches and to youths of draft age.

Chapter 8: Socialistic Seed Sowing

Dr. Harry F. Ward and Dr. Walter Rauschenbusch, both Marxists in their social and economic views, change the emphases and direction of American Protestantism. Expert powerful influence on American religious life through their writings.

Chapter 9: Collaborators With Communism

Government testimony under oath reveals the tie-up of Dr. Ward, Rev. Jack McMichael, Rev. Webber, Dr. Atkinson and Dr. Taylor with Communist enterprises. Harry Ward became key to the infiltration process. Young men in Union Seminary study under him and

are recruited for the Communist Party while they are there. Then, they are sent out to take important positions in American churches and religious publishing houses.

Chapter 10: The Planners and Controllers

A department of the Federal Council decides in conference what is best for American economic life. Profits and private ownership hit. The Reuthers enter the picture.

Chapter 11: Church Women Are Collectivized Too

The power of the women is not overlooked in the collectivistic plan of the Councils. Left-wing feminine leaders draw up the resolutions which are presented in the name of "10,000,000 Church Women." Dwight D. Eisenhower graces their platform along with Christ-denying Nels F. S. Ferre, who says that Jesus Christ could have been the son of a blonde German soldier who had an affair with a woman nearby the Roman garrison.

Chapter 12: Mr. Dulles and Some Collectivistic Churchmen

The major role played by the present (now deceased) Secretary of State of the United States in the Council of Churches is laid bare in this chapter. Dulles revealed as the architect, in the name of "religion," for the destruction of the sovereignty of the United States. Alger Hiss works with him in the Council. The Council presents its radical program to Government leaders and propagandizes the Congress. Churches are instructed to get their people to flood Washington with mail in support of this program.

Chapter 13: The Councils' Secular Activities Multiply

Huge military-like superstructure is built within the national organization. A maze of boards and commissions emerge dealing with everything from immigration to agriculture. Congressional investigations into subversion are attacked by Council spokesmen.

Chapter 14: One Church for One World

This is not the church of the Lord Jesus Christ, but rather a huge materialistic political structure masquerading under the guise of "unity." "Brotherhood" and "Fatherhood" become disguises for uniting unbelief with belief. The UN is invoked and praised. Communists are elected as officers in the World Council of Churches. Anything for the sake of ecumenicity!

Chapter 15: The World Council Meets at Evanston

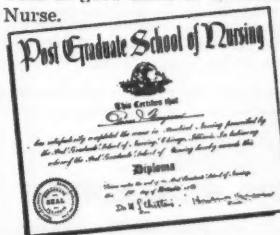
Despite the McCarran-Walter Immigration and Security Law, the Red propagandists come to the World Council of Churches meeting in Evanston, Illi-

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nois and sit on the platform with the President of the United States. World Council leaders work behind the scenes in Washington to circumvent security restrictions and get friendly government officials to grant entry to Reds.

Chapter 16: Aftermath of Evanston

Communists win major propaganda triumph and get Assembly of World Council to adopt "peaceful co-existence" theme. Refugees from Iron Curtain countries who picket World Council meeting are ridiculed. Reds strengthen their position in ruling body of World Council by electing double their number to Central Committee. Hungarian Reds invite sympathetic U.S. clergymen to Prague and confer honorary degrees upon them.

Chapter 17: Worship

The church becomes a stage instead of a place of worship. All religions join hands at so-called Festival of Faith at 10th Anniversary of UN in San Francisco. Dulles is main speaker. Mr. Lyons, head of the Religious Desk of the Voice of America, doesn't have to believe in a God in order to hold his job at taxpayers' expense.

Chapter 18: Apostle of Discord

No room for Christ in "Brotherhood Movement." He might offend somebody. New Testament Scriptures must be changed also. Ralph Lord Roy, the Council's "expert" on its enemies. His book recommended by Council leaders who want to smear opposition.

Chapter 19: Communications

Bible-believing preachers must be cut off the air and TV (see the February 1960 *Defender*, page 31). Newspapers must be indoctrinated against the "fundamentalists." The National and World Councils must be the voice of the "church," speaking on all subjects to the world.

Chapter 20: The Laymen Start to Revolt

The report of oilman J. Howard Pew reveals totalitarian tactics of Council clergymen. Laymen expected to raise the money for the Councils' activities, but must not ask questions regarding social, political and economic pronouncements of the clerical hierarchy. Support of independent churches and pastors is the only hope for the Christian church people.

* * *

Aside from the documented statements discussed in each of the twenty chapters listed above, Mr. Bundy also includes in this volume the following eleven appendices:

1. How the National Council Influences the Local Councils
2. Report of the Central Department of Field Administration
3. Post World War I Pacifist Organizations
4. Dr. Ward's Pro-Communist Statements

5. The Victor and Walter Reuther Letters
6. Pearson L. Linn's Letter on Cooperatives
7. Time's Report on Federal Council Conference on a Just and Durable Peace
8. American Clergymen at Lund, Sweden
9. Representative Bentley's Speech on Iron Curtain Churches
10. Let's Eliminate Christmas from the Schools
11. No Room for Jesus Christ in Public Prayer

In releasing this volume to the general public, the publishers wrote:

"Here is a long-overdue, step-by-step account of the left-wing political activities of the Federal, National, and World Councils of Churches. The author, a Protestant lay theologian, is the general chairman of the Church League of America.

"Mr. Bundy has written this book, he says, 'to serve thousands of ministers all over this country who want to get the truth so that they can inform their congregations, but who would have to go to a hundred different sources and overcome all kinds of opposition in their quest'."

In criticizing Mr. Bundy, the National Council had this to say in their pamphlet, "Plain Facts":

"Edgar C. Bundy, Serial No. A0564-944, served in the U.S. Air Force during World War II. He did not receive his commission as a Captain until March 6, 1947, some eighteen months after the Japanese surrendered. He reverted to inactive status September 1, 1948."

This was his only crime ... he was not commissioned a Captain until after the Second World War was over! As to the charges he makes (and documents) against the organization, they were silent.

The same pamphlet ("Plain Facts") also took to task Messrs. Verne P. Kaub and Carl McIntire. Bunching them all together, they say:

"In spite of their (Bundy-Kaub-McIntire) claims to be describing the leadership of the National Council, these men and their literature never mention distinguished clergy and laymen who have been and currently are its responsible officers."

Thus, by implication, they are inferring that at least the gentlemen named and quoted by Mr. Bundy are considered no longer distinguished ... such men of the cloth as:

Samuel McCrea Cavert (one-time Secretary of the Federal Council)
Edwin T. Dahlberg
Harry Emerson Fosdick
E. Stanley Jones
G. Bromley Oxnam (one-time President of the Federal Council)

After reading the record of these men who have been active boosters, as well as actual officers of the National (or Federal) Council ... one can well understand how the group would wish to disown them.



VIEWING YOUTH



THE FAMILY PLAYING TOGETHER

KEN ANDERSON

MUSKEGON, MICHIGAN

Editor's Note: The author of the accompanying article is associated with Gospel Films, Inc. . . . Muskegon, Michigan. It was prepared especially to call attention to National Family Week (May 1-8, 1960), an annual event sponsored by the National Sunday School Association.

YOU'VE HEARD IT SAID, "The family that prays together stays together." From rather disheartening observation at times, however, my wife and I have come to the conclusion that the family that "prays" together may yet go shipwreck unless that family also "plays" together.

If this sounds like the watered down philosophy of a too modern evangelical, hold steady for a few paragraphs. And if you are also a parent, take brief inventory of your own family activities and the results of them.

We have seven children. The oldest is newly married. The next oldest is in college. One is in high school and two are in junior high. My namesake is a second grader, our youngest a girl of three.

So while we make no pretense of knowing all there is to be known about the do and do not aspects of Christian parenthood, we have learned lessons which may prove relevant to some of the less initiated.

If any one rule for being a successful mother and father has emerged from the trial and error of our family life, it is this: to win your children, you must make them feel you are the most wonderful person in all the world.

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Discipline, of course. But give discipline meaning because it comes from two people who give legs to love, and heart to happiness.

We have fallen far short of the ideals which hindsight now gives to us. But we thank God for the evidences just the same of mixing fun with faith to lead little minds out of the wonder-world of childhood into the reality of a Christ-centered life.

Failures and Successes

Both my wife and I have taken note since our own childhoods of Christian homes which have succeeded, spiritually speaking, and Christian homes which have failed.

Without exception, we have found that children go astray from homes where the solemn truths of the Bible are proclaimed as dynamic law, but where the parents, however sincere, fail to add that warmth of genuineness which must be seen for the Christian faith to ring real in a child's calculating mind.

There is not time here to speak of negativism. Except to say that any parent is on dangerous ground if the things he says "no" to are not outbalanced by the things to which he says "yes."

But I want to emphasize that, in my

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opinion, successful Christian parenthood involves identification with the child in all the details and delights of life.

From earliest childhood, we have found time to fill each day with at least a few moments of family frolic: long hikes through the woods which surround our homes, picnics along some nearby waterway, parlor games, and a family fun night, whenever my hectic schedule would allow. Out of these bright threads we have interwoven the more somber strands of family responsibility.

The result? One by one — and to God be all the glory — we have seen our children come to the Lord and identify themselves as positive Christians.

Call it coincidental if you must, but I add that not one of these children made profession of faith in a public evangelistic meeting. Each met the Saviour either at my wife's knee or at my own.

Tight Budgets

We have traveled thousands of miles together, on a budget that did not so much as permit the renting of a lake-side cabin for a week. Instead, thanks to the American procedure of so much down and so much a month, we bought an inexpensive tent. With it, we've camped in the mountains, at Niagara, out in the desert, and alongside Grand Canyon.

Some of our most memorable occasions in family devotions have come out in the fresh breath of nature, a Christian family enjoying together those profuse magnificences the Lord has provided, but which so few take time to enjoy.

One morning, for example, a giant Sequoia formed the background for "But grow in grace and in the knowledge of our Lord Jesus Christ," as we told our children, "It gives the Lord much pleasure to create one of these great trees, but not nearly so much pleasure as when He sees the building of a beautiful Christian life."

Discipline, too, has come as a natural course. Five, then six, and then seven youngsters make up a sizable safari; and more than once wary shopkeepers have watched askance lest something go splintering to the floor.

We'll always remember, however, the day we went through Ashland Manor,

home of Henry Clay in Lexington, Kentucky. The lady in charge followed us through several rooms.

But we had experienced this before, so we weren't overly embarrassed. After a bit, however, she disappeared. She was sitting at her desk in the lobby, as we concluded the tour.

"I must tell you something," she said as we left. "Never in my life have I seen such a large group of well-mannered children."

I winked at my wife. Two of our older children grinned. Outside, one of them said, "Boy, Dad, it's a good thing she doesn't see us sometimes!"

But, to this day when we go out together — those who yet remain with us — the very mention of "Ashland manners" brings immediate meaning and results.

Bible Reading Made Fun

Even in our family worship, we have tried to intersperse the aspect of play. Instead of reading the Bible without comment, we relate it to the natural events of childhood, and of the rapidly passing years: the excitement of a ball game, the fun you can have at a friend's house, or when he comes to yours, whatever event of the day cast any shade of meaning upon the portion being read.

For, again and again, the introductory light touch would gain and hold attention for the deeper meanings which might otherwise be missed.

Sometimes, frankly, we have wondered if our emphasis on taking the happiness approach might be overdone. Like the time, for example, when one of our boys exclaimed: "You don't seem like our parents sometimes! You're just like one of us!"

But there was also the day when another of our children, in a solemn moment, said: "You sure feel sorry for kids who don't have a family like ours. No wonder they can't understand why us kids are all Christians."

Draw your own conclusions. Rest assured, too, that our family life has not been spared its share of blemishes. But do be wise enough to face, as we have faced, the fact that a long, long bridge spans the gap between childhood and you. Only as you reach across this bridge to your children can you lead them safely across.

My wife and I believe you undergird your children when you pray. You lead them in moments of serious counsel, of course, but you give meaning to that counsel, and to your prayers, when you take time to pray.

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THE AGE-OLD CHALLENGE, whether it shall be Christ or Barabbas, was renewed recently in the visit of Khrushchev to our shores.

The reaction to his coming, by the American public, automatically divided the nation into three camps ... (1) those who welcomed him; (2) those who hated him; and (3) those who had no opinion whatsoever.

Truly, those without an opinion could only belong to one camp — that of the Antichrist, for our blessed Lord has said, "He that is not with me is against me."

During Khrushchev's visit, it was amazing to watch the reaction of the public. By it, one could evaluate the inroads the Communists have made in the thinking of our people, as the result of forty years of brain washing.

It is amazing to see, in this free nation a traitor being wined and dined, and to observe the millions as they cheered him; as they stood in awe and respect in his presence, as he was given honors due only a respectable leader of a legitimate government.

Our press reported his every smile, how he slept, how he ate; and afforded him every comfort and respect that could be given a gentleman.

Across the nation, in the major cities which he visited — like the mad mobs of Jerusalem 1900 years ago — thousands watched and cheered this bloody, modern, murderous Barabbas.

I had the personal opportunity of viewing his arrival in Pittsburgh, Pennsylvania. There, as I stated before, like in other communities, the crowd was divided almost equally along three lines.

Those who planned his tour must have known well the thinking of the

people of our nation, and arranged for him to stop only in localities where Communism had made great headway.

This fact was obvious; no arrangements were made for him to stop in the Bible-believing sectors of our nation, nor in one single city south of the Mason-Dixon line. Those who planned his tour picked only the Communist strongholds, for in these they knew he would receive his best acclamation.

Red Strongholds

In the East they took in Washington, D.C., with that stronghold of Socialists; and New York City, long the center of Red activity and dwelling place of nearly five million Russians.

In the West they chose Los Angeles and San Francisco, the two cities which show the greatest strength of the Communist Party on the West Coast, and harbor the Harry Bridges revolutionary forces.

In the Middle West it was Ames, Iowa, the center of Communist intrigue amongst the farmers, and the spot to which most of the left-wing professors who have been expelled from other colleges have fled.

The men who planned this tour were well versed in what they were doing; and they were determined that the world should be propagandized into believing that the United States was giving one hundred per cent support to the activities of this Red Butcher, in the enslavement of his own nation and the satellite countries.

True it was that they hoped to destroy once and forever any hope of freedom on the part of those who were sold into slavery at Yalta, Tehran and Cairo; and to write for all times a final epitaph to those who are being crushed

under the iron heel of Communism in Eastern Europe and Asia.

So well did their Red propagandization movement work that both *Pravda* and *Izvestia* told the people of the world that this was the greatest welcome given anyone in the history of our nation.

Not even the end of World War II brought such a sea of people out onto the streets of Washington, D.C. Children marched out of schools and workers out of the plants, to join the millions who lined the roofs and streets — and hung from the balconies and climbed monuments and trees; to give a shouting welcome to the great man of peace — Khrushchev.

The Russian press stated that the crowds were packed so thick that there was not even a place to drop an apple — that everywhere there were smiling faces and raised arms and the waving of handkerchiefs and Red flags.

This was the lie of lies; yet we gave them the opportunity to tell it. Those who wished to protest were herded off to jail, or stopped by a strong-armed Russian gestapo working alongside the local and State police.

The Pittsburgh Visit

I personally saw these killers face to face in Pittsburgh, where they continually demanded of the local police and militia to beat up the patriots who were carrying signs telling of the massacres in the Ukraine and Western Europe.

Many patriots who handed out Congressman Dodd's message on the brutality of Khrushchev were slapped around. A fifty-car caravan of Hungarian refugees enroute to the airport were dispersed by police two hours before Khrushchev's arrival.

Then military men from our United States Army herded them into Moon Township High School and held them there under guns for almost three hours — even after the Soviet boss had retired to his room at the Carlton House Hotel.

This caravan had originated at a Hun-

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garian Lutheran Church, and was made up of Christians who came peacefully to protest.

Shortly before Khrushchev departed from the Carlton House Hotel, Michael Ryan, a Georgetown University student, was arrested for displaying a placard that said: "No peace without freedom."

Mr. Ryan was standing in the crowd holding the sign aloft and displaying himself in ordinary fashion. Under the direction of the Russian gestapo and Safety Director Rosenberg of the Pittsburgh police, the officers destroyed the sign, roughed up the young American, and took him to Central Police Station, where he was held for four hours without any charges being filed; and upon release by Superintendent Maloney, he was told that he could go free if he would file no complaint against the city.

Another man on the scene was ordered to take down his sign or it would be destroyed, and the Russian gestapo, along with the American police, slapped the man around and tore up the sign which read: "No Munich on the Poto-mac."

No security problem was involved in these cases. American citizens merely sought to express their views peacefully.

Let me say that we do not regard the Khrushchev visit as justification for the suspension of the American Bill of Rights — yet some with authority seem to act in that manner.

Let us review a few more of the cases of deprivation of liberties to American citizens during Khrushchev's visit here.

In Pittsburgh, a reporter was given the bum's rush while the Red press had free run. One photographer, Morris Berman, was bodily carried off the airfield by four county police and a man from the sheriff's office.

The American photographers were roped off thirty-five feet away from the plane, but the Reds were allowed to go right up to it.

The reporters protested that they all had the same credentials and it was not right to segregate the American press from the Russian press, or deny them the privilege of covering the statements being made.

Free TV Time

Furthermore, another breach of our liberty was seen in the granting of Khrushchev complete free time for several hours over our national television broadcasts, to propagate the doctrines of the Communist Party, which he did as openly as it has ever been expounded.

Would these same television networks

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grant the identical right to the leaders of the Hungarian Freedom Fighters and other liberty-loving patriots from satellite nations under Red control?

Yes, Barabbas Khrushchev was given his day in America, and multitudes who enjoy our freedom showed their love for the Red Soviet Butcher. I thank God that this was not true of vast millions of Americans who openly showed their protest.

In New York City, the wife of the late Senator McCarthy spoke to a gathering at Carnegie Hall, and told the crowd of 2,500 that her heart was warmed by the cool reception given this Red chief in Washington, D.C., and New York.

At Bunker Hill, fifteen thousand gathered with Cardinal Cushing to offer up prayers for those suffering behind the Iron and Bamboo Curtain.

In Washington, D.C., a sky-writing plane drew a huge cross over the city. Throughout our capital Church bells tolled the hymn, "Faith Of Our Fathers," and many Churches were draped in black.

Before the White House students of Georgetown University carried a large sign saying, "Tyrants Unwelcome in the U.S.A."

Along the parade route many wore black arm bands, and Robert Stevens, the son of the former Secretary of the Army, and his wife Hope, were arrested for displaying a skull and crossbones flag.

A Washington, D.C. woman, who desires that her name be withheld since her husband is a government employee, was brutally struck across the chest by

police while she and several other women were displaying black flags and banners.

A religious Mass of Protest was held at the Russian Orthodox Church of St. Alexander Nevsky.

In New York, a Hungarian refugee handcuffed himself to a fence rail in front of the United Nations building. Another climbed to the top of the Statue of Liberty and tied a black blindfold over her eyes.

Other Protests

In Pittsburgh I saw literally tens of thousands boo and shake their fists at this modern tyrant. Yet the newspapers said that he was given a warm welcome.

In many places throughout the land large parades were held with crowds upward to the tens of thousands, marching through the streets in protest against this Antichrist Khrushchev.

In some cities cars displayed signs: Dial K For Murder; Communism Is Death And Slavery; God Bless America — God Free The Ukraine; Go Visit The Moon; Chief Of The Gang; Murder, Inc.

In Denver, Colorado a large black casket with a placard denouncing Khrushchev's part in the liquidation of 21-million Christian saints, was displayed all day on the date of his arrival.

Truly, we can rejoice that millions stood in the gap and refused to accept this modern Barabbas, but will they now, for their acts, as the early saints did, pay for their loyalty to Christ?

We have seen the hand of the enemy and his maniac move for retaliation. In the beaten form of Frencisaak Isaak, President of the Hungarian Freedom Fighters, whose unconscious body was found in Golden Gate Park about twenty-five hours after Khrushchev left the city, we can see a drive on the way by every Communist in government and in the United Nations to silence the voice of those who will not accept the false peace proposal laid down by Khrushchev.

Truly, he fits the picture found in Daniel 8:25: "And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many."

Yes, here is a man like that which is spoken of by Daniel, who says all we need to do is disarm, and then after four years of disarmament we can investigate and find out what the other nation has.

In other words, those of honesty who

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would disarm would become easy prey to the Communist promoters of the big lie, who have already declared in their national anthem that the International Soviet shall be the human race.

Christ Defied

What this welcome to this false bearer of peace will cost America in the blood of her sons and daughters, history waits yet to report, but we can feel sure that before the Throne of God at the judgment of nations, we shall stand condemned for this act of bidding the Antichrist Godspeed, and the souls of many of our young people will be on the heads of our national officials who invited him to our land, for sad as it may seem, boys from Christian homes in our military service were forced by government orders to play "The Internationale" on Khrushchev's arrival — the second stanza of which defies our Lord and Saviour Jesus Christ:

We want no condescending saviour
to rule us from the judgment hall;
We workers ask not for his favor,
let us consult for all.
To make the thief disgorge his booty,
to free the spirit from the cell;
We must ourselves decide our duty;
we must decide and do it well.
'Tis the final conflict;
let each stand in his place,
The International Soviet
shall be the human race.

The deed is done. His visit is past, but all the evil that was committed God can yet use for good, for across the nation, everywhere that we have gone of late, we have found a tremendous stirring in the hearts of the people, and on most occasions the buildings have been jam packed with those who are searching for the truth and have been awakened by Khrushchev's visit.

Never before in the history of our crusade have we had so many invitations to address rallies across the nation. I truly believe his appearance here has shaken many out of their lethargy, and has caused them to realize that this is not a far-off fantasy, but something that is real and very near at hand.

Today is not an hour when we should give up the ship, but one that calls for action on our part as never before.

Many of us who have been in the field for years have grown weary of body, and many of our crusaders have fallen in death during recent months:

Gerald B. Winrod, Manning Johnson, Elizabeth Knauss, L. Bengé, Frank White and William Dodd. The torch which they have tossed to us, we must not let fall, but carry on to total victory.

Americans, now is the time to choose. On which side do you prefer to identify yourself with ... the cause of Christ, or that of Barabbas?

April 1960

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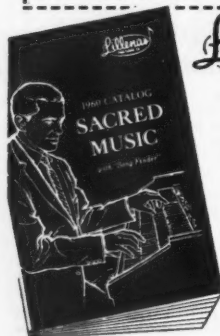
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WHO KILLED JESUS CHRIST?

— By Alfred A. Kunz —

ONE DAY THE WRITER WAS ASK-
ED to meet with a group of junior girls to answer some questions which had been troubling them.

Many and varied were the questions, showing that these youngsters had been doing some deep thinking, and confirming the conviction that children have much more capacity to grasp spiritual truths than most "grown-ups" realize.

One of the questions was, "Who killed Jesus Christ?" In reply, an attempt was made to draw them out by asking them what they thought.

One girl said the Gentiles had done it, while another contended that the Jews were responsible. Then one thoughtful girl said, "But God sent Him to the cross, didn't He?" Then it was explained that many forces were involved in that great tragedy.

First. It was the Romans (Gentiles) who actually killed the Saviour for, be-

ing the ruling nation, they alone had the authority to inflict the death penalty.

It was the Roman judge, Pilate, who delivered Him to be crucified, after thrice declaring His innocence.

It was this Pilate who washed his hands publicly to show that he disclaimed all responsibility for this bloody deed; but all the seas do not contain water enough to wash that crimson stain from his guilty hands.

Then, it was a detail of Roman soldiers who drove the nails through the hands that had rested in blessing upon the heads of little children, had broken the loaves to feed the hungry multitudes, and had touched the sick, with healing in their touch.

It was these Roman soldiers who fastened Him upon the cross, then brutally gambled for His clothing, and finally plunged a Roman spear into His heart.

Second. The Jews it was, however, that delivered Him to Pilate, and clam-

The Defender

ored loudly for His death. Indeed, it was their religious leaders, the priests and scribes, who in bitterest hatred determined that He should be slain.

Now the Jews resent this charge, but then their cry was, "His blood be on us, and on our children," and God has held them to their words.

It was a Jew, Judas Iscariot, who betrayed his Master with a kiss, and bartered his own soul for a paltry thirty pieces of silver.

Third. But back of these movements of wicked men, both Gentiles and Jews, there was a sinister being who was pulling the strings.

When Judas had made his decision, Satan entered into him. He it was who had all along sought to frustrate God's plan of redemption.

Doubtless, there still rankled within him a burning memory of his decisive defeat at the hands of the Christ in His wilderness temptation, and he thought to have his revenge by sending the promised Deliverer to His death.

Thus, we see that it was Satan who moved Judas to betray his Master, the Jews to call for His death, Pilate to deliver Him to be crucified, and the Roman soldiers to perform their bloody task. It was Satan who brought about the death of Christ.

Fourth. Yet as we read the story of that Perfect One Who manifested such miraculous powers over demons, as well as over disease and death itself, the conviction grows that He did not have to die.

Were there not more than twelve legions of angels ready even then to do His bidding? But He had said, "Not my will, but Thine be done." He had come to do the Father's will, and that involved the Cross.

Then, as we hear His last exultant shout, "It is finished!" and see Him deliberately bow His head in death, who can doubt that His was a voluntary death?

No man or devil could have taken His life from Him otherwise. So in this sense, our Lord Jesus Christ Himself was responsible for His death.

Fifth. But we remember that this was God's will for Him, and so it was really God the Father Who sent His only begotten Son to the cross.

Else, what mean those millions of bleeding sacrifices, all pointing to "the Lamb of God which taketh away the sin of the world;" what mean those many prophecies which foretell the Messiah's death? Truly, He was "delivered by the determinate counsel and foreknowledge of God."

April 1960

Do you ask why? Because "all have sinned" and "the wages of sin is death," "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

So the Son of God came as a willing victim, to bear "our sins in his own body on the tree" and to die, "the just for the unjust, that he might bring us to God."

Sixth. From this it is clear, finally, that it was really *our sins* — yours and mine — that called forth this great sacrifice of love! It was our sins that put Jesus Christ to death!

A man once had a dream, in which he saw the Lord Jesus Christ being led out to be scourged. He saw the Saviour's back bared, and a rough soldier take the lash and bring it down with his full force, leaving bloody stripes where it had fallen.

Again the lash rose and fell, and the blood trickled from the back of the Son of God. A third time the lash was raised, but this time the sleeper could bear no more, and in his dream he rushed forward, caught the upraised hand, spun the soldier around, and — looked into his own face!

Yes! it was our sins that crucified our Lord Jesus Christ; but, praise His Name, "with his stripes we are healed!"

In peace let me resign my breath
And Thy salvation see.
My sins deserved eternal death,
But Jesus died for me!

This brings each one of us face to face with the question: "What shall I do then with Jesus which is called Christ?" If we have not already done so, we are each faced with the necessity of choosing one of the two following alternatives:

- (1) Accept Jesus Christ, and God will accept you.
- (2) Reject Jesus Christ, and God will reject you.

Do not postpone your decision. "How shall we escape, if we neglect so great salvation?" Accept Christ now.

(This article is available in tract form for handing to unsaved loved ones. Sample copies can be secured from the American Tract Society, 513 West 116th Street ... New York 32, New York. Used by permission.)

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ALL THINGS NEW

By Arthur E. Bloomfield (Bethany Fellowship Press, 272 pages, cloth binding, price \$3.75).

"MORE BOOKS have been written on Revelation than on any other book of the Bible. Then why another one? Revelation is still a mystery to most people, yet it is the only book that the church is commanded to hear."

With this statement, Rev. Bloomfield announces his purpose in writing this illuminative interpretation of a much-misunderstood but very important part of Scripture.

Revelation is introduced by the assurance of Jesus, "Blessed is he that readeth, and they that hear . . . and keep those things which are written therein, for the time is at hand."

This places an obligation on all pastors, teachers and leaders, for the Lord continued, "I have sent mine angel to testify unto you these things in the churches."

The author has based his whole interpretation on a structure which keeps the entire volume before the reader while details are being studied. It is an excellent device to help solve the puzzle of Revelation.

Mastery of this structure and a few simple diagrams will prevent one becoming lost in the mass of detail which has frustrated so many teachers. This treatise truly makes practicable a Bible study class in Revelation. This reviewer has never seen any invention so clearly understandable as this one.

The Introduction

Revelation is *for* the Church, and the admonition, "He that hath an ear, let him hear what the Spirit saith unto the churches," is seven times repeated. The blessing is for those who read, hear and keep its words. The Holy Spirit will aid one in understanding its message.

Revelation is also *about* the Church.

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Israel is mentioned but once, and that concerns the sealing of the 144-thousand. These are redeemed beings, called "the servants of our God" . . . evidently having accepted Christ following the Rapture of the saints. Living in Palestine, they will be exempt for a short time from the persecution of Antichrist.

The Church is mentioned in the first three and the last chapters, the saints in some manner in every chapter. Antichrist is mentioned only in his relationship to the saints and the false church.

The term "church" is an earthly name and is not applied to the saints after the Rapture, but other words indicate their particular work, such as Elders, Living Ones, Bride of Christ, kings, priests, etc. Much of the confusion in interpreting Revelation stems from not recognizing the saints in their heavenly organization and work.

Revelation differs from all other Scriptures in that it was all directly revealed by vision. John was told what to write and what not to write; he therefore could not use his own distinctive style of grammar, vocabulary, and literary construction. He was merely a secretary, taking dictation from his Superior.

The Prophetic Language

Two methods of expression are used in prophecy . . . figurative and literal. Of the former, there are two groups of figures . . . Types and Symbols.

The Type has similar features to the Antitype, and must resemble it in some respect. A Type cannot be understood until the Antitype appears.

But the Symbol has a given meaning and may be understood before its fulfillment, if its meaning is indicated in some way. For example, leaven is always a symbol of evil. The candlesticks, stars, beasts, dragon, etc. are symbols.



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The Literal Language

This deals with things in heaven and things on earth. The prophets had to use words about things known only to their day to explain things known only to our day.

Heavenly things can be expressed only by means of earthly things; hence many appear to be symbols when, in reality, they are not, but are literal.

The Scope of Prophecy

History is Man's story, written after it develops. Prophecy is Man's story, revealed before it happens. It is the last chapter of a great love story, the message of God's abiding affection for mankind.

Structure of Revelation

The structure is that of a well-designed house of seven rooms, all connected with each other except one, which has an entrance, but no exit. There is no way out or back from it. Each room has its own proper furniture.

The entire history of the Church is revealed . . . through its earthly experiences; its gathering around the throne of God to continue the work of redemption from heaven; its return with Christ to the earth; its reign with Him for a thousand years, and its final home — the Holy City.

We have told sufficient about this volume to whet the appetite of the serious student of the prophetic Word. It is entirely pre-millennial in its approach, and is most successful in fitting together the "jig-saw" puzzle of Revelation.

The format of the volume is excellent. Bound in turquoise cloth with lettering in gold, the front end-paper a beautifully colored chart depicting occurrences following the Rapture, it also features several explanatory charts.

The print is in clear, easily-read type on fine book paper. Altogether it is a beautiful volume, one may be proud to own.

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HIGHLIGHTS

in Christian Books

WOMAN TO WOMAN

By **Eugenia Price** (Zondervan Publishing House, 241 pages, hard binding, price \$2.95).

Genie Price has added another fine devotional work to her credit! This time she directs her energies toward her own sex, and as Woman to Woman, urges her to take Christ as daily guide and helper in the problems of everyday living.

The theme, "The Difference It Makes When a Woman's Personality is Christ-Controlled," floods through all eighteen chapters, proving that He does make a difference in disposition; in the conscious and subconscious mind; in reputation, work, appearance and friendships; in married or unmarried life, at home and with the family; even in your rebellions.

These all influence your spiritual growth, help to understand human nature and God, and give courage to face life or death. In fact, out of the depths of her own Christian experience Genie understands the problems women face. Ladies, here is able help and encouragement for you.

PRAYER, CONVERSING WITH GOD

By **Rosalind Rinker** (Zondervan Publishing House, 116 pages, cloth binding, price \$2.00).

Miss Rinker, now associated with Eugenia Price in counseling youth and adults, has a background of twelve years as a missionary in China. This is the third book from her versatile pen.

The author has discovered, not a new prayer technique, but an old one. Since we are God's children, why not use familiar terms with Him as with our human family? "After all," she says, "He longs for us to speak person to person with Him, without any obstacles between . . . the more natural the prayer, the more real He becomes. He is near and real too, when a group talks conversationally with Him."

Instructions for organizing effective prayer groups are given, also suggestions for the Daily Quiet Time, and a seven-day devotional study as an aid to Personal Worship. Also one workshop program on Heart Searching Scriptures.

April 1960

DEVOTIONAL INTRODUCTION TO JOB

By **Andrew W. Blackwood, Jr.** (Baker Book House, 166 pages, cloth binding, price \$2.95).

Rev. Blackwood disclaims any intention of being a commentator. Rather, he is an introducer, recommending study of the Book of Job to every Christian. It is part of the Poetic Literature of the Bible, and has been described as the most original work in the literature of mankind.

Little is known about the Book of Job, as to author, time, nationality, literary origins, etc. The aim of the author is to present a work designed to be read, not alone by scholars, but by all those who love God and His revealed Word.

Ten chapters, each preceded by a helpful outline, present the Prologue in Prose, Job's Lament, The Three Cycles of Speeches, The Hymn on Wisdom, Job's Final Summary, Speeches of Elihu, The Voice From the Whirlwind, and The Prose Epilogue. An Appendix includes a discussion relative to the special disease which afflicted Job.

FORTY TRUE STORIES OF FAMOUS GOSPEL SONGS

By **Ernest K. Emurian** (W. A. Wilde Company, 157 pages, cloth binding, price \$2.50).

Paul enjoins Christians to "be filled with the Spirit, speaking to yourselves in psalms, hymns and spiritual songs."

Before Christ, the joyous major keys were unknown to musicians. Psalms were intoned in minors. The joy of Christ burst forth in hymns, praising God, Christ and the Holy Spirit, and were written in stanzas.

Spiritual songs record the author's own spiritual experiences. With the Sunday School movement, the Chorus was added to enable small children to sing by memorizing. Ernest K. Emurian adds this volume to a growing list of extremely interesting books of song stories and sacred plays. Zest is increased by stories of more recent songs, such as "Beyond The Sunset," and "He's A Wonderful Saviour To Me," by "The Singing Brooks;" "It Pays To Serve Jesus," and "The Christ Of The Cross," by Frank C. Houston.

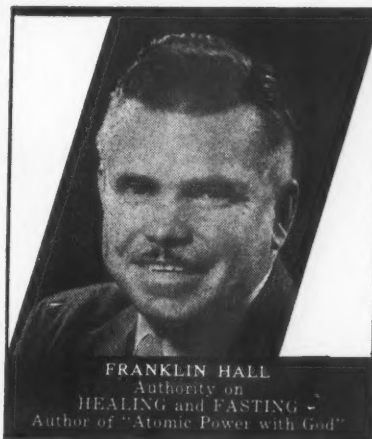
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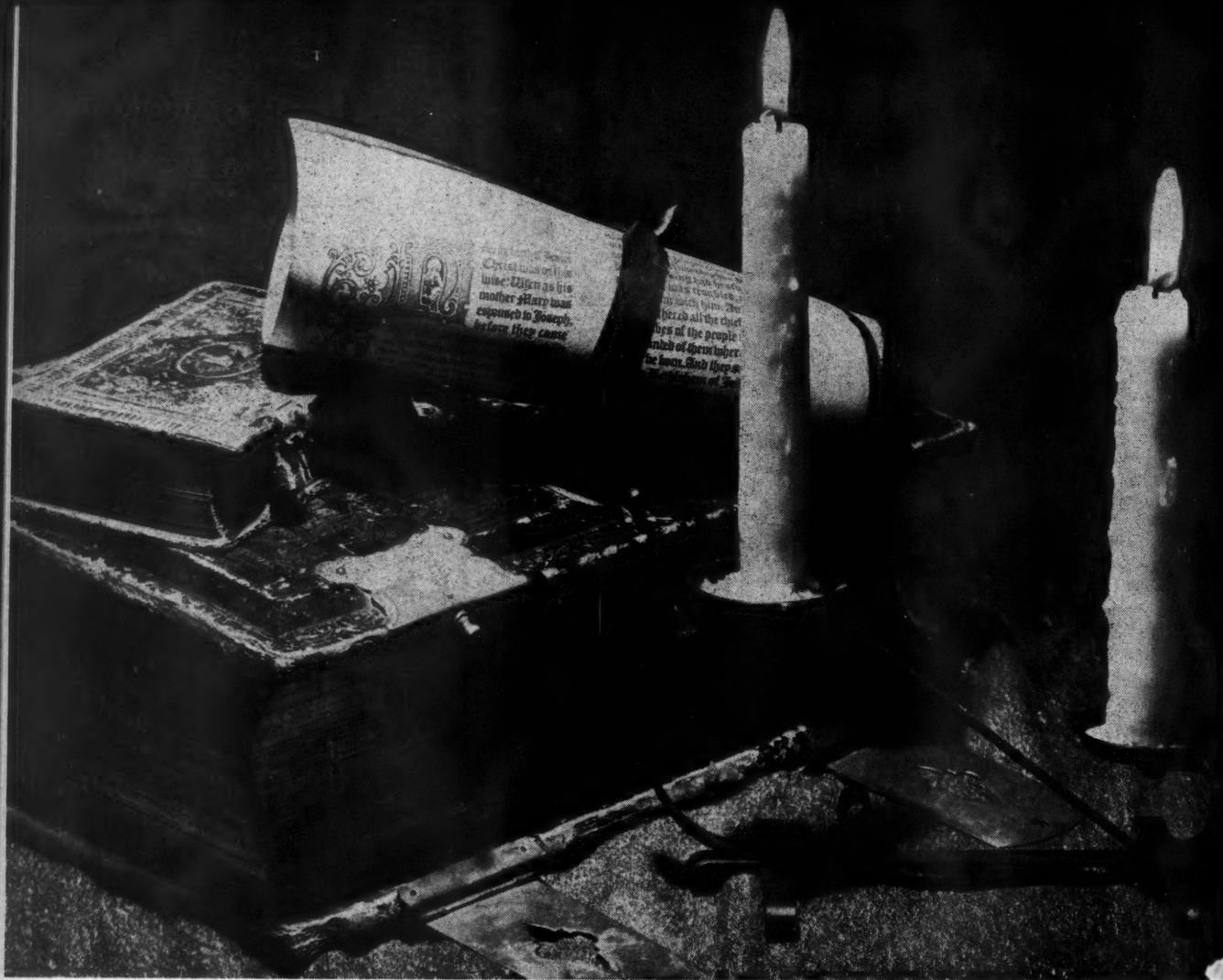
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PRODUCT OF DRINKING: SPIRITUAL DECLINE!

— C. Aubrey Hearn

A YOUNG DOCTOR and his wife attended meetings of the local medical association, where alcoholic drinks were served regularly. The young couple, both Christians, never drank, but when their time came to entertain they paid for the drinks taken by the others. They became disturbed about this, and wrote Dr. Howard A. Kelly, the famous Christian doctor, for his opinion.

"I have never served alcoholic drinks at any entertainment, and all who know me take for granted that there will be no drinking in my house. It is one of

those points in which Christian faith should prevail and by which Christians grow in their faith or become indifferent," he answered.

Dr. Kelly touches upon an important criterion of the Christian faith — the attitude toward drinking — and he emphasizes that those who compromise at this point become spiritually indifferent.

The effects of alcohol upon the human body, though they may be serious, are not ordinarily nearly so harmful as the effects of drinking upon the spiritual life.

Effect On Reason

Alcohol's first effect is upon the brain. It attacks the qualities of judgment, self-criticism, and self-control. It releases inhibitions, the restraints that have become habit-bound through training and education.

When the ancient prophet Isaiah wrote that the drunkards of Ephraim "err in vision, they stumble in judgment" (Isaiah 28:7), he spoke a scientific truth. No substance causes people to stumble in their judgment more than does alcohol.

The Defender

Because drinking interferes with thinking, it is an enemy of personality. No person can be his best after drinking. If he feels exhilarated, it is because of the false sense of stimulation which alcohol, the depressant, gives by releasing the brakes of control.

Effect On Spiritual Life

A Christian minister testified: "In a ministry now covering more than fifty years I have never yet seen or heard of a single individual who became addicted to the use of alcohol, in however slight degree, who did not suffer immediately and sadly in his spiritual life and interest.

"No person can use alcohol, even in the mildest form, and retain a keen-edged spiritual purpose and a warm-hearted, responsible spiritual interest."

Many years ago, when wine was the strongest alcoholic beverage, Isaiah declared, "Woe unto them that rise up early in the morning, that they may follow strong drink! ... But they regard not the work of the Lord, neither consider the operation of His hands." (Isaiah 5:11-12)

What Isaiah warned against has been observed by Christian leaders for generations, that alcohol dulls the edge of the soul's perception. It brings estrangement from God, leads to deterioration of religious interests, and separates the drinker from spiritual resources.

The church, the Bible, and Christian fellowship lose their appeal when the bottle becomes the idol, as it so often does after drinking begins.

An eminent Christian doctor stated: "I have never met a man or a woman who indulged in alcohol freely who had any clear vision of the value of spiritual things. Its use is perhaps the commonest cause of spiritual blindness."

Effect On Christian Influence

In a Southern community an evangelist talked to a liquor store owner about becoming a Christian. Realizing that he could not become a member of the church and continue to engage in the liquor business, the owner defended himself in these words:

"When the church members of this community stop buying from me, I will close my store and become a Christian."

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Drinking has become a badge of worldliness, and is often allied with other evils, such as gluttony, lasciviousness, profanity, and gambling.

Cocktails, wine at the table, beer served to guests, are spiritual deterrents. They blight spiritual living and destroy Christian influence.

The drinker who is a church member not only damages his own spiritual life but also exerts a harmful influence upon others.

To his loved ones, his business associates, and his acquaintances he says, in substance, "I am concerned neither for my own spiritual welfare nor for yours."

"Love worketh no ill to his neighbor" (Romans 13:10), Paul reminds us, and Jesus Himself said that the second great

commandment is, "Thou shalt love thy neighbor as thyself." (Matthew 22:39)

A Christian must be conscious always of his influence. He must forgo that which, though it may not seem wrong to him, might lead some weaker person astray.

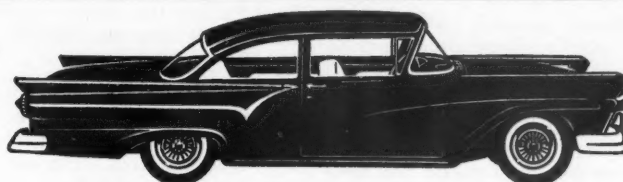
Dr. Chevalier Jackson affirmed, "Everyone who drinks moderately sets an example that yields many drunkards among the weak."

Paul stated this principle eloquently: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth." (I Corinthians 8:13)

The nonuse of alcoholic beverages never caused any heartbreak or misery, never brought about any accidents or crimes, and never destroyed any Christian fervor or influence.

Young people should be taught that the first drink is often the first step to alcoholism. Abstinence properly taught and practiced is the Christian answer to the problems caused by drinking. Alcoholics should be rehabilitated, but prevention is much better.

A church of abstainers is a church which will never suffer the spiritual decline which inevitably follows drinking. (Reprinted by permission from *Listen*.)



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REVELATIONS OF THE CROSS

Sermon of the Month

REV. T. W. MARTIN
VAN WERT, OHIO

AT THE HEART of the Christian message is the cross of Christ. It is much more than a sentimental sign, a symbol seen in the church, an emblem hung around the neck. First, the cross reveals

The Holiness Of God

What is God like? Some people conceive of God as a good-natured old grandfather with a long, flowing beard, who winks at our sin, pats us on the shoulder, and encourages us to do better.

But God is almighty, great in power. He is holy, just, and righteous. "What is God? God is a Spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth." (Westminster Shorter Catechism).

God is holy. God has a law. God's moral law is summarized in the ten commandments. When we break God's law we must pay the penalty. "All have sinned and come short of the glory of God." (Romans 3:23)

Sinners are "come shorters," that is, those who come short or miss the mark of measuring up to the perfection of God. This means everyone; all are included. All have sinned.

"The wages of sin is death." (Romans 6:23) As payment for sin and penalty for breaking God's law I deserve eternal, spiritual death. "The soul that sinneth it shall die." (Ezekiel 18:4)

"Your iniquities have separated between you and your God, and your sins have hid His face from you." (Isaiah 59:2) Sin separates. God will not have the defilement of unforgiven sin in the holiness of His heaven. Sin can separate us from God forever.

Sin is subtle. It does not mean a man has sunk to life's gutter. Here is a diamond. With the naked eye it appears to be of high quality. It is cut nicely; it sparkles attractively. It is large-sized.

But a jeweler or specialist examines

the diamond with his trained eye through a revealing magnifying lens. He sees the inferior quality of the diamond; the poor craftsmanship in cutting its facets, the little defects and scratches that are on it.

It may appear to me to be a perfect diamond. But the jeweler knows the true character of its quality.

So you may appear to me to be the very finest type of person: of perfect reputation, morally upright, righteous in living, highly respected, good living.

But God sees you and me as we really are through the eye of His holiness and the magnifying lens of His perfect law. He sees the inferior quality of our nature. He sees our defects. He sees our sin.

The cross shows us the holiness of God because there we see the wrath of God poured out in judgment upon our sin borne by Christ. "His own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness." (1 Peter 2:24)

Christ bore our sins for us. He took our place. He took our penalty and judgment. He received the wages of death for us.

The cross shows the holiness of God in action against our sins because when Christ, God's only Son, took our guilt upon Himself on Calvary's cursed tree, He was forsaken by God the Father.

God had to turn His back on His Son! God in His holiness could not countenance our sin. "Thou art of purer eyes than to behold evil, and canst not look on iniquity." (Habakkuk 1:13)

The cross was a cruel electric chair of that day. It was a horrible, painful, shameful death for the worst of criminals. We cannot imagine the spiritual and physical suffering, the loneliness of being forsaken by disciples and the Father Himself (read Dr. Lamsa's thoughts on this subject, page four, this *Defender*), the black crape hung over

the sun, the thirst, the wounds, the jeering mob, the crown of thorns, the agony.

In Isaiah 53 we see Him: His face marred more than any man, wounded for our transgressions, bruised for our iniquities.

Clearly at the cross of Christ we see revealed the holiness of God poured out in righteous wrath and judgment against our sin laid upon Christ.

*My sin — oh, the bliss of this glorious thought,
My sin, not in part, but the whole,
Is nailed to the cross and I bear it no more,
Praise the Lord, praise the Lord, O my soul!*

Second, the cross reveals

The Love Of God

Nowhere else do we see the love of God, as it stands out against the background of the holiness of God, more clearly crystalized and vividly pictured than at the cross.

Here, as the Victim of the greatest injustice ever committed by men, He says, "Father, forgive them," when He could rightly have commanded, "Angels, destroy them."

Why did Christ suffer and die on the cross? Because He loved us and chose to forgive and save us. God so loved that He gave His Son . . . Whoever believes has everlasting life and does not come under condemnation because Christ took our condemnation and judgment. (Read John 3:16-18)

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." (Romans 5:8)

*Oh, the love that draw salvation's plan!
Oh, the grace that brought it down to man!
Oh, the mighty gulf that God did span at Calvary!*

Love bridged the great chasm of sin between us and God by the cross. Love spanned the great gulf that separated us from a holy God.

Christ provides forgiveness of our sins and right standing with God. He is the Saviour and Substitute for sinners. "Christ died for our sins according to the Scriptures." (1 Corinthians 15:3)

In the pocket of a man who died in poverty during the depression days about 1930 were found these words scribbled on a piece of paper, which have since been put to music:

*Many thoughts fill my heart
as I ponder along,
Many places attract me
with charms of their own;
But the thought of all thoughts
is of Christ crucified,
The place of all places,
the cross where He died.*

*It's the price of all sins,
it's the height of all peace,
It's God's token of love
to a prodigal race;*

It's the greatest and grandest
gift God could impart,
Surpassing my reason,
but winning my heart.

O the charm of the Cross,
how I long to be there,
With that Love that shines from it
what love can compare;
The price of my pardon
on Calvary I see,
All my sins, O my Saviour,
laid upon Thee.

Third, the cross reveals

The Way To God

God's holiness is seen at the cross where He sent terrible judgment against our sins even upon His own Son Who bore them. In the coming of Christ to take our place and die for our sins on the cross we see the great love of God.

Because God's holiness and justice has been satisfied through the action of His love in sending Christ to take our judgment on the cross, we clearly see that the cross reveals the way to God.

"Christ ... suffered for sins, the just for the unjust, that he might bring us to God." (I Peter 3:18)

He said: "I am the way." There is no other way to come to God the Father. (John 14:6)

Peter said: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12) There is no other name. The way of the cross leads home, there's no other way but this.

There was no other good enough
to pay the price of sin,
He only could unlock the gate
of Heaven and let us in.

He died to redeem us — to buy us back to God. He died to reconcile us — to bring us back to God.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." (John 3:14-15)

"And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." (John 12:32-33)

In the Old Testament (Numbers 21) we read that the people were bitten by snakes and many died. Moses lifted up a brazen serpent on a pole. He commanded them to look up at the serpent and they would be healed. Those who looked lived.

This is a picture of the cross. There's life for a look of faith at Christ Who was lifted up on the cross to die for our sins.

Caught up in the rush and fervor of mid-year exams, a student hurriedly following his usual routine of a quick, refreshing plunge in the inside swimming pool, entered the pool room.

The light switches were down at the other end. The only light in the room came from a street light just outside the building. It shone in just high enough so he could see the ladders leading up to the diving board.

With this light, and because he knew the pool very well, he decided in his hurried frame of mind not to run down to the other end to turn on the lights.

He climbed the ladder and walked to the end of the diving board. The street light shone in behind him through the windows. He outstretched his arms, preparing to dive and, in so doing, looked up at the wall opposite him.

There, cast on the wall, magnified many times, was his shadow ... the silhouette of a large cross. The sight held him; caught his mind; set him to thinking upon the Cross.

In this deep, thoughtful attitude, he stepped back off the diving board and climbed slowly down the ladder. It wasn't until his bare foot touched the coldness of the concrete bottom of the pool that, with a start, his attention came back to his surroundings.

He realized he had been saved physically by the reflected cross. The pool was empty. His heart was full.

The cross is the way to God for you. Have you personally thanked Christ for dying there for you? If there were any other way, Christ would not have died. If there is any other way, Christ died in vain.

You are faced with a decision. Decision concerning the cross determines destiny.

There is only one way to God, one way to forgiveness, one way to eternal life in heaven. That is by gratefully coming to the cross to acknowledge your sin, to thank Him for dying in your place, to receive Him as your Saviour, and to dedicate your life to Him as Lord.

Consciously or unconsciously you are deciding concerning Him. You cannot choose not to choose. To neglect is to reject His death for you.

Come to Christ. Look at the cross. Here, unmistakably, is revealed the holiness of God, the love of God, and the way to God.

Oh can it be upon a tree,
the Saviour died for me?
My soul is thrilled, my heart is filled
to think He died for me.



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Artist: Temple Time Radio Choir
Song: Saviour, Like A Shepherd Lead Us

An excellent choral group, heard regularly over a network of 51 radio stations each Sunday and through the facilities of 30 foreign outlets.

Artist: Bert Jones
Song: Work For The Night Is Coming

Mr. Jones proves himself to be a master as he plays the giant Wurlitzer pipe organ with unparalleled beauty.

Artist: Gary Moore
Song: Rock Of Ages

This golden voiced baritone has won a place of distinction in the annals of all-time great gospel singers.

Artist: Radio Bible Class Quartet
Song: Leave Your Heavy Burden At The Cross

This melodious blend of male voices is heard each week over the Mutual Broadcasting Network on the program of the Radio Bible Class.

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Artist: WMBI Staff
Song: Day By Day

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Artist: Keller-York Quartet
Song: But This I Know

Sung in an easy, characteristic, western style. Some *Defender* readers will not be impressed by this particular number.

Artist: Sixteen Singing Men
Song: Seeking For Me

Your reviewer was especially impressed with the quality of this song. The sixteen hand-picked singers are accompanied beautifully.

Side Two

Artist: HCJB Staff
Song: Satisfied

The brilliant artistry of the ensemble is displayed to best advantage in this selection.

Artist: Ralph Nielsen
Song: Poor Wayfaring Stranger

Mr. Nielsen, director of the Temple Time Choir, has been guest soloist with the Chicago, Kansas City and Indianapolis Symphony Orchestras.

Artist: Eugene Clark
Song: What A Friend We Have in Jesus

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Artist: King's Choraliers
Song: Jesus Is The Sweetest Name I Know

This male chorus is known particularly for the many sacred concerts conducted in various cities in the Midwest.

Artist: Dick Faulkner
Song: In Times Like These

Mr. Faulkner is often referred to as "the likeable young man with the big voice." He is accompanied in this selection by Dick Anthony and his singers, who form a fine setting for the deep, resonant tones of the soloist.

Artist: First Baptist Church Choir
Song: How Great Thou Art

This 115-voice Choir, with headquarters in Dallas, Texas, is rapidly becoming known worldwide. A most stirring rendition.

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Haven Of Rest Quartet. Christian Faith Recordings (HR-1217). Price \$3.98.

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In song and story, in organ music, in pertinent poetry, and in brief, heart-to-heart messages, First Mate Bob and his Crew of the Good Ship Grace have brought joy and hope and comfort and inspiration to their vast unseen radio audience.

In this, their latest album, the Haven Of Rest Quartet presents a dozen plus one of the songs that have blessed their radio listeners:

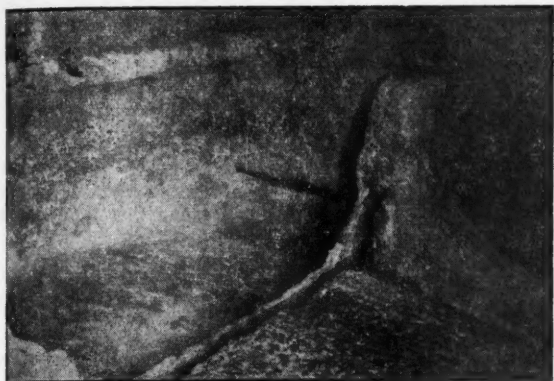
My God And I	I Found A Friend
Shall We Meet	Nor Silver Nor Gold
I Will Pilot Thee	Whispering Hope
I Saw A Man	Hear Dem Bells
Abide With Me	Lead Me Gently Home
Haven Of Rest	In Times Like These
	Give The World A Smile

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The records mentioned on this page are twelve inch long playing discs ... and can be used on any phonograph machine whose turntable revolves at 33 1/3 revolutions per minute. They may be ordered direct from Defenders, Inc., Wichita 1, Kansas.



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"IN THE END of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre ... And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said."

This passage of Scripture alludes to the greatest day that ever dawned in the history of the human family. "He is not here: for he is risen."

Think of it, a Man maligned and put to death at the instigation of Jews, crucified on a Roman cross, buried in a sealed tomb, restored to life and seen by hundreds of people!

True, the prophets of old had anticipated exactly such an occurrence. But the event was so stupendous that it dazzled those living at the time. The impact has been registered upon all subsequent generations.

Remarkable indeed were the Old Testament writings regarding this great day. Many prophetic passages reached fulfillment and found their counterparts on that glad morning.

"For thou wilt not leave my soul in sheol; neither wilt thou suffer thine Holy One to see corruption." (Psalm 16:10) And the body of Jesus Christ did not see corruption.

"He made his grave with the wicked, and with the rich in his death." (Isaiah

53:9) Joseph of Arimathea, in whose tomb the body of our Lord rested, is known to have been a very rich man.

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The seed of sin, decay and death planted in human flesh by the sin of the first Adam, is superseded by the seed of righteousness and life through the second Adam. "For as in Adam all die, even so in Christ shall all be made alive."

Down through the centuries Christian saints have looked back with unspeakable joy to the triumph of their Lord over death. They have revelled in the thought that it gives to Christianity a

distinction, an uniqueness, enjoyed by no other religion.

Here is anchorage for hope, a bright light piercing an otherwise dark future. The gloom that enshrouds the thought of death for the unsaved is obliterated to the believer.

Our faith is founded, not on a dead Buddha, Confucius or Mohammed, but rather in One, "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."

Divine Comfort

Standing beside the empty tomb, meditating upon its meaning, Christ's followers receive assurance of help from a Source greater than themselves.

The Master was thinking of His death, resurrection and final departure in an ascension when He gave the disciples the solemn assurance, "I will not leave you comfortless."

"I will pray the Father," said He, "and he shall send you another Comforter, that he may abide with you forever."

The Greek term behind the English word "Comforter" is *Paraclete*, and means literally, "One called alongside to help."

When the heart is heavy and tears stream down the cheek unbidden, the trusting child of God has a deep and abiding consciousness of the presence

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There are higher levels of living, transcending things mundane, known only to those who are partakers of the resurrection life that splintered the tomb and broke over a dumfounded world.

Our bodies shall be fashioned according to the same pattern of His body. Conditions with us in the after life will be as they were with Him during the period that He remained on earth after the resurrection and before the ascension.

He was the firstfruits. The perplexing question, "If a man die, shall he live again?" has been answered.

Job saw this truth through the eye of faith and the telescope of prophecy: "But as for me, I know that my Redeemer liveth, and after my skin, even this body is destroyed, then without my flesh shall I see God: whom I, even I, shall see upon my side, and my eyes shall behold, and not as a stranger." (American Standard Version)

His Appearances

The order of our Lord's appearances after the resurrection, according to accepted chronology, appear to be as follows:

On the day of His triumph: To Mary Magdalene. To the women returning from the tomb bearing the message of the angels. To Peter, probably in the afternoon. To the two disciples on the road to Emmaus in the evening. To the apostles, except Thomas.

Eight days afterward: To the apostles again, this time Thomas being present.

Later, in Galilee: To seven by the shores of Lake Tiberias. To the apostles and five hundred other believers,

on a mountain. Again, at Jerusalem and Bethany to James, as indicated by First Corinthians 15:7. To the eleven.

At a subsequent date He appeared to Paul near Damascus and again in the Temple.

The righteous Stephen, being stoned by Jews, also saw Him. John the Revelator enjoyed a similar visitation on the Isle of Patmos.

Cringing With Fear

Jesus did not promise His followers an easy existence. He sought to fortify them with the warning that they might expect persecution:

"Yea, the time cometh, that whosoever killeth you will think that he doeth God service."

Little did they understand at the time these words were spoken, the suffering, sorrow, humiliation and bloodshed that awaited them.

Time passed and the Master's warning was forgotten. Then came Golgotha. Judas betrayed Him. Peter denied Him. Everything turned black before the little band of workers. The prophecy of Zechariah was fulfilled: "Smite the shepherd, and the sheep shall be scattered."

The disciples had banked everything on Him and lost. The angry cry of the Jews continue to roar in their ears, like a hurricane of death. Sad, crushed, lonely, disillusioned, depressed... and afraid.

They feared the Jews would do to them what had been done to their Master. His fate promised to become their fate.

"After this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave."

The perplexed state of the Master's followers is exemplified by the sight of the faithful Cleopas and a companion, fleeing from Jerusalem to Emmaus immediately after the crucifixion. "They talked together of all these things which had happened."

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Presently a third person appeared. The Lord walked with them. Turning to the record, we read that upon reaching Emmaus, "He vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?"

The crucifixion witnessed the flock scattered, helpless, timid, cringing! Members of the group fled, hid themselves behind locked doors, and sought in other ways to avoid persecution.

The Transformation

It was under these circumstances that an astounding thing happened at Jerusalem.

The frightened congregation came together on the "first day of the week" to worship in commemoration of the resurrection, and "when the doors were shut for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

This experience produced an immediate and complete transformation. Their Master was not dead, but alive. They had seen Him, heard His voice ... talked with Him!

Praise flooded their souls. New courage seemed to fill their spirits like muscles of iron. No longer would they quake with fear. Persecution could not deter their labors, nor hinder the message entrusted to them for the world.

Henceforth opposition would only spur them forward in the Master's service. They had caught a glimpse of the resurrected, triumphant Christ.

Because the living Christ came forth from a tomb, His followers understood that they possessed a special message, the only message for a dying world.

They had more than empty words, shallow promises and sentimental platitudes to offer struggling humanity. They had a dynamic, uplifting, redeeming story to tell — a story based upon reality.

They had not been deceived. Their hopes had not been in vain. The Master with Whom they had associated and toiled, was alive forevermore. They would gladly lay down their lives, rather than give up this faith which meant so much to them.

It was the resurrection that clarified their vision, fired the humble group with missionary zeal, and sent them out fearless, flaming evangelists. Fear gone, they moved forward and literally turned the world upside down.

They faced men, beasts and elements with dauntless courage. Their homes

were broken up. Many sealed the testimony with their blood.

"Therefore they that were scattered abroad went everywhere preaching the word." The original term in this passage, translated "preaching," is *euangelizo* and means to "declare good news."

It was indeed news — very good

news, that a Man, residing on this earth, had grappled with death and come away the Victor.

Thus, men with fainting hearts were transformed into courageous missionaries of the Cross. Knowledge of the resurrection enabled them to launch a program of evangelism that was destined to eventually girdle the globe.

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SUNDAY SCHOOL COMMENTS

Compiled and Edited by the Defender Research Staff

LESSON NUMBER ONE

April 17, 1960

HEIRS OF THE RESURRECTION

The Key Word: Risen

There is no doubt a supposition in the term "if." "If ye then be risen with Christ..." The apostle takes it for granted that Christians were raised together with Christ, and admonishes them, therefore, to evince it in their life.

The resurrection of Christ is represented as giving to His people a new aim. Man is born to aspire, and when he rises with the victorious Christ he aspires to heavenly things. The new quest is for righteousness, holiness, patience, devotion, love, and self-sacrifice.

The resurrection of Christ is represented as giving to His people a new heart. The affections are to be set on things above, not as in the unregenerate state on earthly things. It might be possible to seek heavenly things merely in obedience to authority or convictions of duty, but that we may be raised above that, we are encouraged to set our whole heart and mind upon Divine realities.

The resurrection of Christ is represented as giving to His people a new life. Dead to the world, they have nevertheless a resurrection life hid with Christ in God. And their earthly life of duty and endurance corresponds with the secret fountain from which it flows.

The resurrection of Christ is represented as giving to His people a new hope, the blessed hope, the glorious second coming of the Lord and Saviour, in all His glory.

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than an assurance of safety. It bespeaks of comfort in trouble, strength in weakness, life in death.

If we are in Christ we are in Him as that which He is now, as One who has died, risen and ascended; and when He died we died, and when God exalted Him, He set us with Him. Henceforth we must live the risen life, and live above the world as one who has done with its cares, toils and lying vanities.

The Key Verse: Colossians 3:3

"For ye are dead, and your life is hid with Christ in God."

Is not this a paradox? Did not Christ come that we might have life abundantly? And yet when we enter His service, we are told to die. Who can solve the enigma? Scripture only.

The Christian is crucified with Christ and is dead to sin. As by the Saviour's dying, the power of death was destroyed, so by the sinner's dying, it is dethroned, and he becomes a new creature in Christ.

The Christian life is hid with Christ in God. We live by faith alone. Revelation has not been minute in new discoveries of the better world. Just enough is known to increase faith and confirm hope. Perfect knowledge would leave no room for faith.

Hence we only know in part. Our senses can give no information, for it is out of their province; it baffles reason; imagination may plume her tireless pinions, and revel in the ideal magnificence she can call into being, but still it has not entered into the heart of man.

The world is rapidly decaying around us. But the life to come abideth forever. Time affects not them who live eternally. Death is destroyed for them, and so they are safe. Where is it hidden? With Christ!

The Key Fact: We Have A Divine Inheritance

The promise to the humble Christian

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that the kingdom of heaven shall be his precious possession and that he can expect to inherit the earth is so amazing that it stirs us to closer examination of our divine inheritance.

As we survey the promises of God we find that we are accounted children of the resurrection. With what thrilling words the third chapter of Colossians begins!

What a glorious inheritance is this that we are risen with Christ; His triumph over death is ours; His power and mercy are ever at our call; His ineffable glory in the presence of the Father may be shared even by us through all eternity.

But we must not forget that we are also children of death. Paul said, "Ye are dead, and your life is hid with Christ in God." Paul unites the two phases of our inheritance: the death and the resurrection:

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

The glorious inheritance of the humble Christian lays upon him the solemn responsibility to live according to the commands even as he hopes for the promises! —Standard Commentary

LESSON NUMBER TWO

April 24, 1960

RIGHTEOUSNESS REWARDED

The Key Word: Righteousness

To be righteous is to be upright, a member in good standing in the spiritual body of Christ. The Amplified New Testament tells us that "Blessed and fortunate and happy and spiritually prosperous are those who hunger and thirst for righteousness, for they shall be completely satisfied!" What a promise.

If you desire righteousness, seek for it. We are also instructed in Matthew 7:7 to "Keep on asking and it will be given you; keep on seeking and you will find; keep on knocking [reverently] and the door will be opened to you."

*****OUR COVER STORY*****

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The Defender

Why does a person seek after righteousness? It is a sense of insufficiency and dissatisfaction in all created things; a sense of guilt; a perception of the utter inefficacy of all human prescriptions to remove sin or supply righteousness; a discovery of that righteousness which is "unto all and upon all that believe."

Those who thus hunger and thirst after righteousness are pronounced blessed. Why? Because it is the evidence of a new nature — acceptance with God. They are drawn off from the disappointing and perplexing pursuits of the things of this world; they are "filled" — satisfied — with righteousness, happiness, and finally with the likeness of God.

And yet Isaiah declared that, regardless of how perfect our character may be, "all our righteousnesses are as filthy rags."

Moral character is indeed the garment of the soul, the garment which it weaves out of its thoughts, emotions, purposes and actual deeds. This garment ought to be one beautiful whole; and clean also.

But through sin it is all in "rags." There is no unity, no wholeness, no completeness. It is all in tatters, and filthy tatters too. Sin indeed makes the soul ugly and hateful. How unlovely is every aspect of sin. But Christ's atonement made it possible for His followers to some day wear robes unblemished.

The Key Verse: Matthew 5:6

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

We here in America have been blessed bountifully. Not many of us suffer from starvation; indeed, few ever go hungry ... but occasionally perhaps we might hunger for a few hours.

Yet in that length of time we appreciate, more than ever before, the food which we are deprived of. Our minds dwell on succulent morsels, we recall the flavor; indeed, our mouths literally water at the thought.

The same applies to thirst. Anyone who has been deprived of liquids for any length of time will readily admit it is an experience not soon forgotten. Our bodies need those precious fluids if we are to exist. Without them, we would dehydrate, our bodies turning to mere dust.

Hunger and thirst are normal physical appetites. But let us apply them spiritually.

Exert that same appetite for food towards the direction of righteousness. Think righteousness. Strive for right-

eousness. Prune off all that is unrighteous. Then, and only then, can we hope to achieve our goal.

The Key Fact: Surfeiting Is Ungodly

A man came one day to the great philosopher of Athens for advice. The man complained of a poor appetite: he did not desire food; he did not enjoy the food he ate.

Socrates answered readily that he had a friend who had an excellent cure for this trouble. He advised the man simply to stop eating, telling him he would find that he could live more inexpensively, more healthily, and more enjoyably; and that his appetite would come back.

When people do not hunger and thirst for righteousness, the most ordinary reason is that they are surfeited with eating the pleasures of the world. They have gormandized on selfishness until they no longer feel any keen hunger for right living.

A regimen of fasting from the things of the world should help sharpen the appetite for the nobler things of life.

A second thing which would have helped that Athenian would have been a solid order of good, hard exercise. It is a great builder of the appetite.

The writer of Hebrews advises that Christians should have "their senses exercised to discern both good and evil."

A rich woman who was always worrying her physician with nonexistent complaints one day received a prescription from him. She was sternly instructed not to open the prescription until she reached home. It read: "Do something for somebody." —*Standard Commentary*.

LESSON NUMBER THREE

May 1, 1960

PURITY REWARDED

The Key Word: Pure

Dr. David Lamont, in defining the word purity said it "is an active and vigorous disposition, which incessantly prompts the soul in which it resides to (1) admire what is amiable; (2) to approve what is excellent; (3) to relish what is delicate; (4) to pursue what is refined. Purity is the only way to blessedness — purity is blessedness itself."

Webster's unabridged dictionary, in

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defining the word pure, tells us that it is anything that is "free from all mixture or combination; without alloy, stain or taint; clear, unmixed, sheer."

True religion consists in heart purity. As Christians we must lift up to God, not only clean hands, but pure hearts. It must be a heart that is honest, a vessel free of pollution and undefiled.

In order to possess a pure heart one must keep it free from fleshly lusts, all unchaste thoughts and desires; and from worldly lusts. To fail in any of the above causes one to be defiled, and thus not eligible for a seat in God's holy presence.

David, after coming under conviction for the sins he had committed, prayed earnestly to God for forgiveness. He cried, "Create in me a clean heart."

The heart is the fountain wherefrom springeth all evil, the root from which all sin groweth. No honest man will lodge in a filthy house, or drink or eat except the vessel be made clean; and God cannot abide in a foul, swinish heart.

"Keep thine heart diligently," said the Spirit. As a vessel of gold or silver being through long use wasted and broken, is sent to the goldsmith's to be renewed, so our hearts, worn by sin, must be sent to God that He may put

them in the fire, and cast them in a new mold, and make them up again.

Alas, that we are careful to renew everything, clothes, vessels, and all, only careless to renew our hearts!

The Key Verse: Matthew 5:8

"Blessed are the pure in heart: for they shall see God."

The Amplified New Testament translates this promise as follows:

"Blessed — happy, enviably fortunate, and spiritually prosperous [that is, possessing the happiness produced by experience of God's favor and especially conditioned by the revelation of His grace, regardless of their outward conditions] — are the pure heart, for they shall see God!"

It may be easily understood that impurity of heart hinders the soul from seeing God. Under the power of perverse affections the mind sees nothing aright — nothing in its just relations and proportions. Least of all can the mind thus blinded in its highest faculties see God aright; it gets no inspiring and attractive perception of His glory.

As earthly vapors, condensed into clouds and darkening the world with storms, hide from the outward sense the beauty and glory of the visible heaven, so sensual passions, groveling af-

fections, and the dominion of sin in the soul, all the habits of an impure and unbelieving mind, intervene as with impenetrable clouds, to shut off from the view and reach of the spiritual faculties the grand realities of that upper sphere, where the eternal relations of duty are and where God is.

The Key Fact: Our Hearts Are The Fountains Of Life

Great was the folly of the Spanish explorers who spent their lives in the futile search for a fabled fountain of youth which they hoped would restore the full flow of youthful life, fend off the fearful toll of old age, and enable them to live on forever in this world.

The tree of life was in the Garden of Eden, but when man sinned, God saw to it that man could not eat of it in his fallen estate and live on and on.

There never was a fountain of youth in which life could be restored. But there is a fountain of life... the human heart. If it be given full and free expression, and if it be kept pure, what glorious possibilities portend for noble living.

Jesus' saying, "Blessed are the pure in heart," shows that the human heart can be polluted by the evil suggestions of the devil.



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The human heart in its original perfection was made in the image of God. To maintain its purity is to keep its divine perfection. To cause it to become impure is to mix with it any of the hatred, malice, jealousy, dishonesty, hypocrisy, selfishness, falsity, and base passions and desires which corrupt and curse the world! — *Standard Commentary*

LESSON NUMBER FOUR

May 8, 1960

PEACEMAKERS REWARDED

The Key Word: Love

Higher than morality, higher than philanthropy, higher than worship, comes love. That is the chiefest thing. When we have that, we reach the very thing for which the New Testament scheme was administered.

Love! It is that which brings forth out of obscurity the hidden God which we seek. Send forth all the powers of the soul to search for God, and there is not one of them which, making inquisition according to its own nature, can find Him out and reveal Him, except this divine spirit of love!

Put wings of imagination on Conscience and let it fly forth. Say to it, "Go, and find thy God!" Flying through night and through day; above and beneath; among clouds and thunder; through darkness and through light; it would return at length, wing-tired, only to say, "I have found marks of God, in law, in pain, and penalty; I have seen the traces of thunder, and the path of lightning, and the foundations of eternal power; but nowhere have I found the full God."

Give the wings of faith to Reason, and send it, in turn, forth from east to west, around the earth, and through the heavens, to see if by searching it can find out God; and it shall say, "I have seen the curious work of His hand, and have marked the treasures that He hath heaped up. The whole earth is full of His glory, and the heavens are unsearchable by us. What God hath done I have felt, but God Himself is hidden from my sight."

Let Fear, equipped with faith, pursue the same errand. It would not even know which way to fly and, turning downward, groping or flying directly amidst infernal things, it would rehearse a catalog of terrors, of gloomy fears, or brooding superstitions; but the bright sun-clad God it could not see.

It is only Love that can find out God without searching. Upon its eyes God

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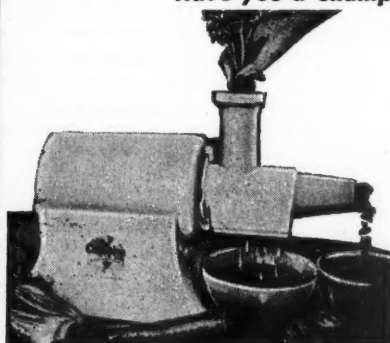
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dawns. Wherever it looks, and whatever it sees — that is God; for God is love.

The Key Verse: Matthew 5:9

"Blessed are the peacemakers: for they shall be called the children of God."

Those who are pure in heart (lesson three, this *Defender*), automatically become peacemakers, for they desire to live at peace with all men.

Peacemakers are those who possess a strong and hearty affection toward peace and strive, at all times, to maintain good will toward all. The making of peace is sometimes a thankless office, and it is the lot of him who parts a fray to have blows on both sides.

Our verse reminds us that such persons are blessed; for they have the satisfaction of enjoying themselves, by keeping the peace, and of being truly serviceable to others, by disposing them to peace. They are working together with Christ.

Our verse also reminds us that such persons shall be known as the children of God. He owns them as such, for herein they will resemble Him.

He is the God of peace; the Son of God is the Prince of peace; the spirit of adoption is a Spirit of peace.

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aggeration needs to be countered by an equally extravagant overstatement: "The most undesirable thing in the world is peace."

Everything depends upon those with whom you would make peace and upon what terms.

The most undesirable thing in the world is peace with the devil. It is a wild dream for man to imagine that he can make peace with the devil upon anything less than the devil's terms. This is the will-o-the-wisp which the devil uses to lure man to his destruction.

One of the perennial delusions from which man suffers is the fancy that he has the choice between peace and war. No such choice is offered to man. He has the choice of deciding with whom and against whom he will fight.

The most desirable thing in the world is peace with God. This, too, must be on God's terms. (James 4:4) — *Standard Commentary*

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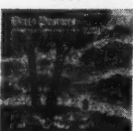
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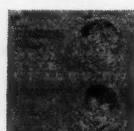
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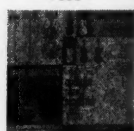
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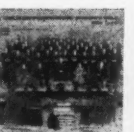
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36. Northlanders Duets 1241



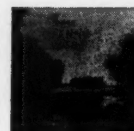
39. Stephen Kemalyan Baritone Solos 5041



5. Scottish Male Choir 200-Voces 6011



1. A Capella Choir Mixed Voices 1299



6. Women's Chorus Songs of Fanny Crosby 1321



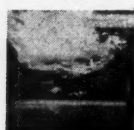
2. Ethel Barrett Stories for the Children 7075



15. Jack Conner Marimbas and Orchestra 7091



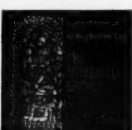
27. Salvation Army Band Instrumental 6071



13. Peter Slack Pipe Organ 1243



25. Vere Raley Baritone Solos 1257



16. Mitzelfelt Choir 65-Mixed Voices 4021



9. Sky Pilot Choir Mixed Voices 6041



31. The Jones Sing Southern Style 7041



12. Ben & Beth Allen Duets 7061

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